Guide to Tipitaka

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Namo Tassa Bhagavato Arahato Samāsambuddhassa

Veneration to the Exalted One, the

Homage-Worthy, the Perfectly

Self-Enlightened.

The Buddha is an Arahat and he is worthy of the highest veneration. All beings including devas and Brahmās venerate the Buddha because the Buddha is the Supreme One, who has extinguished all defilements, who has become perfectly self-enlightened through realization of the Four Noble Truths, and who is endowed with the six great qualities of glory, namely, *Issariya* (supremacy), *Dhamma* (Knowledge of the Path to Nibbāna), *Yasa* (fame and following), *Sirī* (noble splendour of appearance), *Kāma* (power of accomplishment) and *Payatta* (diligent mindfulness).

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GUIDE TO TIPIṬAKA

Preface

The Tipiṭaka is an extensive body of Canonical Pāḷi literature in which are enshrined the Teachings of Gotama Buddha expounded for forty-five years from the time of his Enlightenment to his parinibbāna.

The discourses of the Buddha cover a wide field of subjects and are made up of exhortations, expositions and injunctions.

Even from the earliest times some kind of classification and systematization of the Buddha's Teachings had been made to facilitate memorization, since only verbal transmission was employed to pass on the Teachings from generation to generation. Three months after the parinibbāna of the Buddha, the great disciples recited together all the Teachings of their Master, after compiling them systematically and carefully classifying them under different heads into specialized sections.

The general discourses and sermons intended for both the bhikkhus and lay disciples, delivered by the Buddha on various occasions (together with a few discourses delivered by some of his distinguished disciples), are collected and classified in a great division known as the Suttanta Piṭaka.

The great division in which are incorporated injunctions and admonitions of the Buddha on modes of conduct, and restraints on both bodily and verbal actions of bhikkhus and bhikkhunīs, which form rules of discipline for them, is called the Vinaya Piṭaka.

The philosophical aspect of the Buddha's Teaching, more profound and abstract than the discourses of the Suttanta Piṭaka, is classified under the great division known as the Abhidhamma Piṭaka. Abhidhamma deals with ultimate Truths, expounds ultimate Truths and investigates Mind and Matter and the relationship between them.

All that the Buddha taught forms the subject matter and substance of the Pāḷi Canon, which is divided into these three divisions called Piṭakas — literally baskets. Hence Tipiṭaka means three baskets or three separate divisions of the Buddha's Teaching. Here the metaphor 'basket' signifies not so much the function of 'storing up' anything put into it as its use as a receptacle in which things are handed on or passed on from one to another like carrying away of earth from an excavation site by a line of workers.

The Tipiṭaka into which the Pāḷi Canon is systematically divided and handed down from generation to generation together with Commentaries forms the huge collection of literary works which the

bhikkhus of the Order have to learn, study and memorize in discharge of their *gantha dhura*, the duty of studying.

Acknowledgement

It is a great privilege for me to have been entrusted with the task of compiling this 'Guide to Tipiṭaka'. So far as it is known, there is not a single work that deals, in outline, with the whole of Tipiṭaka. It is sincerely hoped that this compilation will be found useful and handy by the general reader who wishes to be provided with a bird's eye view of the vast and magnificent canonical scenery which represents all that the Buddha (and some of his disciples) had taught and all that has been treasured in the Tipiṭaka.

In compiling this work, the Pāḷi Texts as approved by the Sixth International Buddhist Synod together with their Burmese translations have been closely adhered to. Acknowledgements are due to Dagon U San Ngwe and U Myo Myint who provided notes for some of the chapters. Additional information and facts were gathered from various other sources. The following complete set of 'Questions and Answers' recorded at the Sixth International Buddhist Synod proved to be a mine of information on the contents of the Tipiṭaka.

1. Vinaya Piṭaka — Questions and Answers, Vol. I
2. Vinaya Piṭaka — Questions and Answers, Vol. II
3. Suttanta Piṭaka — 'Dīgha Nikāya Questions and Answers.
4. Suttanta Piṭaka — 'Majjhima Nikāya' Questions and Answers, Vol. I
5. Suttanta Piṭaka — 'Majjhima Nikāya' Questions and Answers, Vol. II
6. Suttanta Piṭaka — 'Saṃyutta Nikāya' Questions and Answers, Vol. I
7. Suttanta Piṭaka — 'Saṃyutta Nikāya' Questions and Answers, Vol. II
8. Suttanta Piṭaka — 'Aṅguttara Nikāya' Questions and Answers, Vol.I
9. Suttanta Piṭaka — 'Aṅguttara Nikāya' Questions and Answers, Vol. II
10. Abhidhamma Piṭaka — 'Khuddaka Nikāya' Questions and Answers.

Paragraph Nos. cited in this work are from the published Texts as approved by the Sixth International Buddhist Synod.

In conclusion, I wish to put on record my deep gratitude to the members of the Editorial Committee, Burma Pitaka Association, who had spent long hours going through the script with meticulous care and from whose indefatigable labour and erudite counsel this compilation has much benefited.

February, 1984. U Ko Lay

Chapter I

WHAT IS VINAYA PIṬAKA?

Vinaya Piṭaka

Disciplinary and Procedural Rules for the Saṃgha

The Vinaya Piṭaka is made up of rules of discipline laid down for regulating the conduct of the Buddha's disciples who have been admitted as bhikkhus and bhikkhunnīs into the Order. These rules embody authoritative injunctions of the Buddha on modes of conduct and restraints on both physical and verbal actions. They deal with transgressions of discipline, and with various categories of restraints and admonitions in accordance with the nature of the offence.

(a) Seven Kinds of Transgression or Offence, Āpatti

The rules of discipline first laid down by the Buddha are called Mūlapaññatti (the root regulation); those supplemented later are known as Anupaññatti. Together they are known as Sikkhāpadas, rules of discipline. The act of transgressing these rules of discipline, thereby incurring a penalty by the guilty bhikkhu, is called Āpatti, which means 'reaching, committing'.

The offences for which penalties are laid down may be classified under seven categories depending on their nature:

(i) Pārājika
(ii) Saṃghādisesa
(iii) Thullaccaya
(iv) Pācittiya
(v) Pāṭidesanīya
(vi) Dukkaṭa
(vii) Dubbhāsita.

An offence in the first category of offences, Pārājika, is classified as a grave offence, *garukāpatti*, which is irremediable, *atekicchā* and entails the falling off of the offender from bhikkhuhood.

An offence in the second category, Saṃghādisesa, is also classified as a grave offence but it is remediable, *satekicchā*. The offender is put on a probationary period of penance, during which he has to undertake certain difficult practices and after which he is rehabilitated by the Saṃgha assembly.

The remaining five categories consist of light offences, *lahukāpatti*, which are remediable and incur the penalty of having to confess the transgression to another bhikkhu. After carrying out the prescribed penalty, the bhikkhu transgressor becomes cleansed of the offence.

(b) When and how the disciplinary rules were laid down.

For twenty years after the establishment of the Order there was neither injunction nor rule concerning Pārājika and Saṃghādisesa offences. The members of the Order of the early days were all Ariyas, the least advanced of whom was a Stream-winner, one who had attained the first Magga and Fruition, and there was no need for prescribing rules relating to grave offences.

But as the years went by, the Saṃgha grew in strength. Undesirable elements not having the purest of motives but attracted only by the fame and gain of the bhikkhus began to get into the Buddha's Order. Some twenty years after the founding of the Order, it became necessary to begin establishing rules relating to grave offences.

It was through Bhikkhu Sudinna, a native of Kalanda Village near Vesālī, who committed the offence of having sexual intercourse with his ex-wife, that the first Pārājika rule came to be promulgated. It was laid down to deter bhikkhus from indulging in sexual intercourse.

When such a grave cause had arisen for which the laying down of a prohibitory rule became necessary, the Buddha convened an assembly of the bhikkhus. It was only after questioning the bhikkhu concerned and after the undesirability of committing such an offence had been made clear that a certain rule was laid down in order to prevent future lapses of similar nature.

The Buddha also followed the precedence set by earlier Buddhas. Using his supernormal powers, he reflected on what rules the earlier Buddhas would lay down under certain given conditions. Then he adopted similar regulations to meet the situation that had arisen in his time.

(c) Admission of bhikkhunīs into the Order

After spending four vassas (residence period during the rains) after his Enlightenment, the Buddha visited Kapilavatthu, his native royal city, at the request of his ailing father, King Suddhodana. At that time, Mahāpajāpati, Buddha's foster mother, requested him to admit her into the Order. Mahāpajāpati was not alone in desiring to join the Order. Five

hundred Sakyan ladies whose husbands had left the household life were also eager to be admitted into the Order.

After his father's death, the Buddha went back to Vesālī, refusing the repeated request of Mahāpajāpati for admission into the Order. The determined foster mother of the Buddha and widow of the recently deceased King Suddhodana, having cut off her hair and put on bark-dyed clothes, accompanied by five hundred Sakyan ladies, made her way to Vesālī where the Buddha was staying in the Mahāvana, in the Kūṭāgāra Hall.

The Venerable Ānanda saw them outside the gateway of the Kūṭāgāra Hall, dust-laden with swollen feet, dejected, tearful, standing and weeping. Out of great compassion for the ladies, the Venerable Ānanda interceded with the Buddha on their behalf and entreated him to accept them in the Order. The Buddha continued to stand firm. But when the Venerable Ānanda asked the Buddha whether women were not capable of attaining Magga and Phala Insight, the Buddha replied that women were indeed capable of doing so, provided they left the household life like their menfolk.

Thereupon Ānanda made his entreaties again saying that Mahāpajāpati had been of great service to the Buddha waiting on him as his guardian and nurse, suckling him when his mother died. And as women were capable of attaining the Magga and Phala Insight, she should be permitted to Join the Order and become a bhikkhunī.

The Buddha finally acceded to Ānanda's entreaties: "Ānanda, if Mahāpajāpati accepts eight special rules, garu-dhammā, let such acceptance mean her admission to the Order."

The eight special rules[1] are:

(i) A bhikkhunī, even if she enjoys a seniority of a hundred years in the Order, must pay respect to a bhikkhu though he may have been a bhikkhu only for a day.

(ii) A bhikkhunī must not keep her rains-residence in a place where there are no bhikkhus.

(iii) Every fortnight a bhikkhunī must do two things: To ask the bhikkhu Saṃgha the day of *uposatha*, and to approach the bhikkhu Saṃgha for instruction and admonition.

(iv) When the rains-residence period is over, a bhikkhunī must attend the *pavāraṇā* ceremony conducted at both the assemblies of

[1] 1. vide, Vinaya - II, 74-75.

bhikkhus and bhikkhunīs, in each of which she must invite criticism on what has been seen, what has been heard or what has been suspected of her.

(v) A bhikkhunī who has committed a Saṃghādisesa offence must undergo penance for a half-month, pakkha mānatta, in each assembly of bhikkhus and bhikkhunīs.

(vi) Admission to the Order must be sought, from both assemblies, by a woman novice only after two year's probationary training as a candidate.

(vii) A bhikkhunī should not revile a bhikkhu in any way, not even obliquely.

(viii) A bhikkhunī must abide by instructions given her by bhikkhus, but must not give instructions or advice to bhikkhus.

Mahāpajāpati accepted unhesitatingly these eight conditions imposed by the Buddha and was consequently admitted into the Order.

Chapter II

VINAYA PIṬAKA

The Vinaya Piṭaka is made up of five books:

(1) Pārājika Pāḷi

(2) Pācittiya Pāḷi

(3) Mahāvagga Pāḷi

(4) Cūḷavagga Pāḷi

(5) Parivāra Pāḷi

1. Pārājika Pāḷi

Pārājika Pāḷi which is Book I of the Vinaya Piṭaka gives an elaborate explanation of the important rules of discipline concerning Pārājika and Saṃghādisesa, as well as Aniyata and Nissaggiya which are minor offences.

(a) Pārājika offences and penalties.

Pārājika discipline consists of four sets of rules laid down to prevent four grave offences. Any transgressor of these rules is defeated in his purpose in becoming a bhikkhu. In the parlance of Vinaya, the Pārājika Āpatti falls upon him; he automatically loses the status of a bhikkhu; he is no longer recognized as a member of the community of bhikkhus and is not permitted to become a bhikkhu again. He has either to go back to the household life as a layman or revert back to the status of a sāmaṇera, a novice.

One who has lost the status of a bhikkhu for transgression of any of these rules is likened to (i) a person whose head has been cut off from his body; he cannot become alive even if the head is fixed back on the body; (ii) leaves which have fallen off the branches of the tree; they will not become green again even if they are attached back to the leaf-stalks; (iii) a flat rock which has been split; it cannot be made whole again; (iv) a palm tree which has been cut off from its stem; it will never grow again.

Four Pārājika offences which lend to loss of status as a bhikkhu.

(i) The first Pārājika: Whatever bhikkhu should indulge in sexual intercourse loses his bhikkhuhood.

(ii) The second Pārājika: Whatever bhikkhu should take with intention to steal what is not given loses his bhikkhuhood.

(iii) The third Pārājika: Whatever bhikkhu should intentionally deprive a human being of life loses his bhikkhuhood.

(iv) The fourth Pārājika: Whatever bhikkhu claims to attainments he does not really possess, namely, attainments to jhāna or Magga and Phala Insight loses his bhikkhuhood.

The Pārājika offender is guilty of a very grave transgression. He ceases to be a bhikkhu. His offence, Āpatti, is irremediable.

(b) Thirteen Saṃghādisesa offences and penalties.

Saṃghādisesa discipline consists of a set of thirteen rules which require formal participation of the Saṃgha from beginning to end in the process of making him free from the guilt of transgression.

(i) A bhikkhu having transgressed these rules, and wishing to be free from his offence must first approach the Saṃgha and confess having committed the offence. The Saṃgha determines his offence and orders him to observe the *parivāsa* penance, a penalty requiring him to live under suspension from association with the rest of the Saṃgha, for as many days as he has knowingly concealed his offence.

(ii) At the end of the *parivāsa* observance he undergoes a further period of penance, *mānatta*, for six days to gain approbation of the Saṃgha.

(iii) Having carried out the *mānatta* penance, the bhikkhu requests the Saṃgha to reinstate him to full association with the rest of the Saṃgha.

Being now convinced of the purity of his conduct as before, the Saṃgha lifts the Āpatti at a special congregation attended by at least twenty bhikkhus, where ñatti, the motion for his reinstatement, is recited followed by three recitals of *kammavācā*, procedural text for formal acts of the Saṃgha.

Some examples of the Saṃghādisesa offences.

(i) Kāyasaṃsagga offence:

If any bhikkhu with lustful, perverted thoughts engages in bodily contact with a woman, such as holding of hands, caressing the tresses of hair or touching any part of her body, he commits the Kāyasaṃsagga Saṃghādisesa offence.

(ii) Sañcaritta offence:

If any bhikkhu acts as a go-between between a man and a woman for their lawful living together as husband and wife or for temporary arrangement as man and mistress or woman and lover, he is guilty of Sañcaritta Saṃghādisesa offence.

(c) Two Aniyata offences and penalties.

Aniyata means indefinite, uncertain. There are two Aniyata offences the nature of which is uncertain and indefinite as to whether it is a Pārājika offence, a Saṃghādisesa offence or a Pācittiya offence. It is to be determined according to provisions in the following rules:

(i) If a bhikkhu sits down privately alone with a woman in a place which is secluded and hidden from view, and convenient for an immoral purpose and if a trustworthy lay woman (i.e., an Ariya), seeing him, accuses him of any one of the three offences (1) a Pārājika offence (2) a Saṃghādisesa offence (3) a Pācittiya offence, and the bhikkhu himself admits that he was so sitting, he should be found guilty of one of these three offences as accused by the trustworthy lay woman.

(ii) If a bhikkhu sits down privately alone with a woman in a place which is not hidden from view and not convenient for an immoral purpose but convenient for talking lewd words to her, and if a trustworthy lay woman (i.e., an Ariya), seeing him, accuses him of any one of the two offences (1) a Saṃghādisesa offence (2) a Pācittiya offence, and the bhikkhu himself admits that he was so sitting, he should be found guilty of one of these two offences as accused by the trustworthy lay woman.

(d) Thirty Nissaggiya Pācittiya offences and penalties.

There are thirty rules under the Nissaggiya category of offences and penalties which are laid down to curb inordinate greed in bhikkhus for possession of material things such as robes, bowls etc. To give an example, an offence is done under these rules when objects not permitted are acquired, or when objects are acquired in more than the permitted quantity. The penalty consists firstly of giving up the objects in respect of which the offence has been committed. Then it is followed by confession of the breach of the rule, together with an undertaking not to repeat the same offence, to the Saṃgha as a whole, or to a group of bhikkhus, or to an individual bhikkhu to whom the wrongfully acquired objects have been surrendered.

Some examples of the Nissaggiya Pācittiya offences.

(i) First Nissaggiya Sikkhāpada.

If any bhikkhu keeps more than the permissible number of robes, namely, the lower robe, the upper robe and the great robe, he commits an offence for which he has to surrender the extra robes and confess his offence.

(ii) Cīvara Acchindana Sikkhāpada.

If any bhikkhu gives away his own robe to another bhikkhu and afterwards, being angry or displeased, takes it back forcibly or causes it to be taken away by someone else, he commits a Nissaggiya Pācittiya offence.

Nissaggiya offences are light offences compared with the grave offences of Pārājika Āpatti or Saṃghādisesa Āpatti.

2. Pācittiya Pāḷi

The Pācittiya Pāḷi which is Book II of the Vinaya Piṭaka deals with the remaining sets of rules for the bhikkhus, namely, the Pācittiya, the Pāṭidesanīya, Sekhiya, Adhikaraṇasamatha and the corresponding disciplinary rules for the bhikkhunīs. Although it is called in Pāḷi just Pācittiya, it has the distinctive name of 'Suddha Pācittiya', ordinary Pācittiya, to distinguish it from Nissaggiya Pācittiya, described above.

(a) Ninety-two Pācittiya offences and penalties.

There are ninety-two rules under this class of offences classified in nine sections. A few examples of this type of offences:

(i) Telling a lie deliberately is a Pācittiya offence.

(ii) A bhikkhu who sleeps under the same roof and within the walls along with a woman commits a Pācittiya offence.

(iii) A bhikkhu who digs the ground or causes it to be dug commits a Pācittiya offence.

A Pācittiya offence is remedied merely by admission of the offence to a bhikkhu.

(b) Four Pāṭidesanīya offences and penalties.

There are four offences under this classification and they all deal with the bhikkhu's conduct in accepting and eating alms-food offered to him. The bhikkhu transgressing any of these rules, in making admission of his offence, must use a special formula stating the nature of his fault.

The first rule of Pāṭidesanīya offence reads: should a bhikkhu eat hard food or soft food having accepted it with his own hand from a bhikkhunī who is not his relation and who has gone among the houses for alms-food, it should be admitted to another bhikkhu by the bhikkhu saying, "Friend, I have done a censurable thing which is unbecoming and which should be admitted. I admit having committed a Pātidesanīya offence."

The events that led to the laying down of the first of these rules happened in Sāvatthi, where one morning bhikkhus and bhikkhunīs were going round for alms-food. A certain bhikkhunī offered the food she had received to a certain bhikkhu who took away all that was in her bowl. The bhikkhunī had to go without any food for the day. Three days in succession she offered to give her alms-food to the same bhikkhu who on all the three days deprived her of her entire alms-food. Consequently she became famished. On the fourth day while going on the alms round she fainted and fell down through weakness. When the Buddha came to hear about this, he censured the bhikkhu who was guilty of the wrong deed and laid down the above rule.

(c) Seventy-five Sekhiya rules of polite behaviour.

These seventy-five rules laid down originally for the proper behaviour of bhikkhus also apply to novices who seek admission to the Order. Most of these rules were all laid down at Sāvatthi on account of indisciplined behaviour on the part of a group of six bhikkhus. The rules can be divided into four groups. The first group of twenty-six rules is concerned with good conduct and behaviour when going into towns and villages. The second group of thirty rules deals with polite manners when accepting alms-food and when eating meals. The third group of sixteen rules contains rules which prohibit teaching of the Dhamma to disrespectful people. The fourth group of three rules relates to unbecoming ways of answering the calls of nature and of spitting.

(d) Seven ways of settling disputes, Adhikaraṇasamatha.

Pācittiya Pāḷi concludes the disciplinary rules for bhikkhus with a Chapter on seven ways of settling cases, Adhikaraṇasamatha.

Four kinds of cases are listed:

(i) Vivādādhikaraṇa — Disputes as to what is dhamma, what is not dhamma; what is Vinaya, what is not Vinaya; what the Buddha said, what the Buddha did not say; and what constitutes an offence, what is not an offence.

(ii) Anuvādādhikaraṇa — Accusations and disputes arising out of them concerning the virtue, practice, views and way of living of a bhikkhu.

(iii) Āpattādhikaraṇa — Infringement of any disciplinary rule.

(iv) Kiccādhikaraṇa — Formal meeting or decisions made by the Saṃgha.

For settlement of such disputes that may arise from time to time amongst the Order, precise and detailed methods are prescribed under seven heads:

(i) Sammukhā Vinaya — before coming to a decision, conducting an enquiry in the presence of both parties in accordance with the rules of Vinaya.

(ii) Sati Vinaya — making a declaration by the Saṃgha of the innocence of an Arahat against whom some allegations have been made, after asking him if he remembers having committed the offence.

(iii) Amūḷha Vinaya — making a declaration by the Saṃgha when the accused is found to be insane.

(iv) Patiññāta Karaṇa — making a decision after admission by the party concerned.

(v) Yebhuyyasika Kamma — making a decision in accordance with the majority vote.

(vi) Tassapāpiyasika Kamma — making a declaration by the Saṃgha when the accused proves to be unreliable, making admissions only to retract them, evading questions and telling lies.

(vii) Tiṇavatthāraka Kamma — 'the act of covering up with grass' — exonerating all offences except the offences of Pārājika, Saṃghādisesa and those in connection with laymen and laywomen, when the disputing parties are made to reconcile by the Saṃgha.

(e) Rules of Discipline for the bhikkhunīs.

The concluding chapters in the Pācittiya Pāḷi are devoted to the rules of Discipline for the bhikkhunīs. The list of rules for bhikkhunīs runs longer than that for the bhikkhus. The bhikkhunī rules were drawn

up on exactly the same lines as those for the bhikkhus, with the exception of the two Aniyata rules which are not laid down for the bhikkhunī Order.

	Bhikkhu	*Bhikkhunī*
(1) Pārājika	4	8
(2) Saṃghādisesa	13	17
(3) Aniyata	2	—
(4) Nissaggiya Pācittiya	30	30
(5) Suddha Pācittiya	92	166
(6) Pāṭidesanīya	4	8
(7) Sekhiya	75	75
(8) Adhikaraṇasamatha	7	7
	227	311

These eight categories of disciplinary rules for bhikkhus and bhikkhunīs of the Order are treated in detail in the first two books of the Vinaya Piṭaka. For each rule an historical account is given as to how it comes to be laid down, followed by an exhortation of the Buddha ending with "This offence does not lead to rousing of faith in those who are not convinced of the Teaching, nor to increase of faith in those who are convinced." After the exhortation comes the particular rule laid down by the Buddha followed by word for word commentary on the rule.

3. Mahāvagga Pāḷi.

The next two books, namely, Mahāvagga Pāḷi which is Book III and Cūḷavagga Pāḷi which is Book IV of the Vinaya Piṭaka, deal with all those matters relating to the Saṃgha which have not been dealt with in the first two books.

Mahāvagga Pāḷi, made up of ten sections known as Khandhakas, opens with an historical account of how the Buddha attained Supreme Enlightenment at the foot of the Bodhi Tree, how he discovered the famous law of Dependent Origination, how he gave his first sermon to the Group of Five Bhikkhus on the discovery of the Four Noble Truths, namely, the great Discourse on the Turning of the Wheel of Dhamma,

Dhammacakkappavattana Sutta. This was followed by another great discourse, the Anattalakkhaṇa Sutta. These two suttas may be described as the Compendium of the Teaching of the Buddha.

The first section continues to describe how young men of good families like Yasa sought refuge in him as a Buddha and embraced his Teaching; how the Buddha embarked upon the unique mission of spreading the Dhamma 'for the welfare and happiness of the many' when he had collected round him sixty disciples who were well established in the Dhamma and had become Arahats; how he began to establish the Order of the Saṃgha to serve as a living example of the Truth he preached; and how his famous disciples like Sāriputta, Moggallāna, Mahā Kassapa, Ānanda, Upāli, Aṅgulimāla became members of the Order. The same section then deals with the rules for formal admission to the Order, (Upasampadā), giving precise conditions to be fulfilled before any person can gain admission to the Order and the procedure to be followed for each admission.

Mahāvagga further deals with procedures for an *Uposatha* meeting, the assembly of the Saṃgha on every full moon day and on the fourteenth or fifteenth waning day of the lunar month when Pātimokkha, a summary of the Vinaya rules, is recited. Then there are rules to be observed for rains retreat (vassa) during the rainy season as well as those for the formal ceremony of *pavāraṇā* concluding the rains retreat, in which a bhikkhu invites criticism from his brethren in respect of what has been seen, heard or suspected about his conduct.

There are also rules concerning sick bhikkhus, the use of leather for footwear and furniture, materials for robes, and those concerning medicine and food. A separate section deals with the *Kathina* ceremonies where annual making and offering of robes take place.

4. Cūḷavagga Pāḷi

Cūḷavagga Pāḷi which is Book IV of the Vinaya Piṭaka continues to deal with more rules and procedures for institutional acts or functions known as Saṃghakamma. The twelve sections in this book deal with rules for offences such as Saṃghādisesa that come before the Saṃgha; rules for observance of penances such as *parivāsa* and *mānatta* and rules for reinstatement of a bhikkhu. There are also miscellaneous rules concerning bathing, dress, dwellings and furniture and those dealing with treatment of visiting bhikkhus, and duties of tutors and novices. Some of

the important enactments are concerned with Tajjanīya Kamma, formal act of censure by the Saṃgha taken against those bhikkhus who cause strife, quarrels, disputes, who associate familiarly with lay people and who speak in dispraise of the Buddha, the Dhamma and the Saṃgha; Ukkhepanīya Kamma, formal act of suspension to be taken against those who having committed an offence do not want to admit it; and Pakāsanīya Kamma taken against Devadatta announcing publicly that "Whatever Devadatta does by deed or word, should be seen as Devadatta's own and has nothing to do with the Buddha, the Dhamma and the Saṃgha." The account of this action is followed by the story of Devadatta's three attempts on the life of the Buddha and the schism caused by Devadatta among the Saṃgha.

There is, in section ten, the story of how Mahāpajāpati, the Buddha's foster mother, requested admission into the Order, how the Buddha refused permission at first, and how he finally acceded to the request because of Ānanda's entreaties on her behalf.

The last two sections describe two important events of historical interest, namely, the holding of the first Synod at Rājagaha and of the second Synod at Vesālī.

5. Parivāra Pāḷi

Parivāra Pāḷi which is Book V and the last book of the Vinaya Piṭaka serves as a kind of manual. It is compiled in the form of a catechism, enabling the reader to make an analytical survey of the Vinaya Piṭaka. All the rules, official acts, and other matters of the Vinaya are classified under separate categories according to subjects dealt with.

Parivāra explains how rules of the Order are drawn up to regulate the conduct of the bhikkhus as well as the administrative affairs of the Order. Precise procedures are prescribed for settling of disputes and handling matters of jurisprudence, for formation of Saṃgha courts and appointment of well-qualified Saṃgha judges. It lays down how Saṃgha Vinicchaya Committee, the Saṃgha court, is to be constituted with a body of learned Vinayadharas, experts in Vinaya rules, to hear and decide all kinds of monastic disputes.

The Parivāra Pāḷi provides general principles and guidance in the spirit of which all the Saṃgha Vinicchaya proceedings are to be conducted for settlement of monastic disputes.

Chapter III

WHAT IS SUTTANTA PIṬAKA?

The Suttanta Piṭaka is a collection of all the discourses in their entirety delivered by the Buddha on various occasions. (A few discourses delivered by some of the distinguished disciples of the Buddha, such as the Venerable Sāriputta, Mahā Moggallāna, Ānanda, etc., as well as some narratives are also included in the books of the Suttanta Piṭaka.) The discourses of the Buddha compiled together in the Suttanta Piṭaka were expounded to suit different occasions, for various persons with different temperaments. Although the discourses were mostly intended for the benefit of bhikkhus, and deal with the practice of the pure life and with the exposition of the Teaching, there are also several other discourses which deal with the material and moral progress of the lay disciples.

The Suttanta Piṭaka brings out the meaning of the Buddha's teachings, expresses them clearly, protects and guards them against distortion and misconstruction. Just like a string which serves as a plumb-line to guide the carpenters in their work, just like a thread which protects flowers from being scattered or dispersed when strung together by it, likewise by means of suttas, the meaning of Buddha's teachings may be brought out clearly, grasped and understood correctly and given perfect protection from being misconstrued.

The Suttanta Piṭaka is divided into five separate collections known as Nikāyas. They are Dīgha Nikāya, Majjhima Nikāya, Saṃyutta Nikāya, Aṅguttara Nikāya and Khuddaka Nikāya.

(a) Observances and Practices in the Teaching of the Buddha.

In the Suttanta Piṭaka are found not only the fundamentals of the Dhamma but also pragmatic guidelines to make the Dhamma meaningful and applicable to daily life. All observances and practices which form practical steps in the Buddha's Noble Path of Eight Constituents lead to spiritual purification at three levels:

Sīla	—	moral purity through right conduct,
Samādhi	—	purity of mind through concentration (Samatha),
Paññā	—	purity of Insight through Vipassanā Meditation.

To begin with, one must make the right resolution to take refuge in the Buddha, to follow the Buddha's Teaching, and to be guided by the Saṃgha. The first disciples who made the declaration of faith in the Buddha and committed themselves to follow his Teaching were the two merchant brothers, Tapussa and Bhallika. They were travelling with their followers in five hundred carts when they saw the Buddha in the vicinity of the Bodhi Tree after his Enlightenment. The two merchants offered him honey rice cakes. Accepting their offering and thus breaking the fast he had imposed on himself for seven weeks, the Buddha made them his disciples by letting them recite after him:

"Buddhaṃ Saranaṃ Gacchāmi (I take refuge in the Buddha)."

"Dhammaṃ Saranaṃ Gacchāmi (I take refuge in the Dhammā)."

This recitation became the formula of declaration of faith in the Buddha and his Teaching. Later when the Saṃgha became established, the formula was extended to include the third commitment:

"Saṃghaṃ Saranaṃ Gacchāmi (I take refuge in the Saṃgha)."

(b) On the right way to give alms.

As a practical step, capable of immediate and fruitful use by people in all walks of life, the Buddha gave discourses on charity, alms-giving, explaining its virtues and on the right way and the right attitude of mind with which an offering is to be made for spiritual uplift.

The motivating force in an act of charity is the volition, the will to give. Charity is a meritorious action that arises only out of volition. Without the will to give, there is no act of giving. Volition in giving alms is of three types:

(i) The volition that starts with the thought 'I shall make an offering' and that exists during the period of preparations for making the offering — Pubba Cetanā, volition before the act.

(ii) The volition that arises at the moment of making the offering while handing it over to the donee — Muñca Cetanā, volition during the act.

(iii) The volition accompanying the joy and rejoicing which arise during repeated recollection of or reflection on the act of giving — Apara Cetanā, volition after the act.

Whether the offering is made in homage to the living Buddha or to a minute particle of his relics after his passing away, it is the volition, its strength and purity that determine the nature of the result thereof.

There is also explained in the discourses the wrong attitude of mind with which no act of charity should be performed.

A donor should avoid looking down on others who cannot make a similar offering; nor should he exult over his own charity. Defiled by such unworthy thoughts, his volition is only of inferior grade.

When the act of charity is motivated by expectations of beneficial results of immediate prosperity and happiness, or rebirth in higher existences, the accompanying volition is classed as mediocre.

It is only when the good deed of alms-giving is performed out of a spirit of renunciation, motivated by thoughts of pure selflessness, aspiring only for attainment to Nibbāna where all suffering ends, that the volition that brings about the act is regarded as of superior grade.

Examples abound in the discourses concerning charity and modes of giving alms.

(c) Moral Purity through right conduct, Sīla.

Practice of Sīla forms a most fundamental aspect of Buddhism. It consists of practice of Right Speech, Right Action and Right Livelihood to purge oneself of impure deeds, words and thoughts. Together with the commitment to the Threefold Refuge (as described above) a Buddhist lay disciple observes the Five Precepts by making a formal vow:

(i) I undertake to observe the precept of abstaining from killing.

(ii) I undertake to observe the precept of abstaining from stealing.

(iii) I undertake to observe the precept of abstaining from sexual misconduct.

(iv) I undertake to observe the precept of abstaining from telling lies.

(v) I undertake to observe the precept of abstaining from alcoholic drinks, drugs or intoxicants that becloud the mind.

In addition to the negative aspect of the above formula which emphasizes abstinence, there is also the positive aspect of Sīla. For instance, we find in many discourses the statement: 'He refrains from killing, puts aside the cudgel and the sword; full of kindness and

compassion he lives for the welfare and happiness of all living things.' Every precept laid down in the formula has these two aspects.

Depending upon the individual and the stage of one's progress, other forms of precepts, namely, Eight Precepts, Ten Precepts etc. may be observed. For the bhikkhus of the Order, higher and advanced types of practices of morality are laid down. The Five Precepts are to be always observed by lay disciples who may occasionally enhance their self-discipline by observing the Eight or Ten Precepts. For those who have already embarked on the path of a holy life, the Ten Precepts are essential preliminaries to further progress.

Sīla of perfect purity serves as a foundation for the next stage of progress, namely, Samādhi purity of mind through concentration-meditation.

(d) Practical methods of mental cultivation for development of concentration, samādhi.

Mental cultivation for spiritual uplift consists of two steps. The first step is to purify the mind from all defilements and corruption and to have it focused on a point. A determined effort (Right Exertion) must be made to narrow down the range of thoughts in the wavering, unsteady mind. Then attention (Right Mindfulness or Attentiveness) must be fixed on a selected object of meditation until one-pointedness of mind (Right Concentration) is achieved. In such a state, the mind becomes freed from hindrances, pure, tranquil, powerful and bright. It is then ready to advance to the second step by which Magga Insight and Fruition may be attained in order to transcend the state of woe and sorrow.

The Suttanta Piṭaka records numerous methods of meditation to bring about one-pointedness of mind. In the Suttas of the Piṭaka are dispersed these methods of meditation, explained by the Buddha sometimes singly, sometimes collectively to suit the occasion and the purpose for which they are recommended. The Buddha knew the diversity of character and mental make-up of each individual, the different temperaments and inclinations of those who approached him for guidance. Accordingly he recommended different methods to different persons to suit the special character and need of each individual.

The practice of mental cultivation which results ultimately in one-pointedness of mind is known as *Samādhi Bhāvanā*. Whoever wishes to develop *Samādhi Bhāvanā* must have been established in the observance of the precepts, with the senses controlled, calm and self-possessed, and

must be contented. Having been established in these four conditions he selects a place suitable for meditation, a secluded spot. Then he should sit cross-legged keeping his body erect and his mind alert; he should start purifying his mind of five hindrances, namely, sensual desire, ill will, sloth and torpor, restlessness and worry, and doubt, by choosing a meditation method suitable to him, practicing meditation with zeal and ardour. For instance, with the *Ānāpāna* method he keeps watching the incoming and outgoing breath until he can have his mind fixed securely on the breath at the tip of the nose.

When he realizes that the five hindrances have been got rid of, he becomes gladdened, delighted, calm and blissful. This is the beginning of samādhi, concentration, which will further develop until it attains one-pointedness of mind.

Thus one-pointedness of mind is concentration of mind when it is aware of one object, and only one of a wholesome, salutary nature. This is attained by the practice of meditation upon one of the subjects recommended for the purpose by the Buddha.

(e) Practical methods of mental cultivation for development of Insight Knowledge, paññā.

The subject and methods of meditation as taught in the suttas of the Piṭaka are designed both for attainment of *samādhi* as well as for development of Insight Knowledge, Vipassanā Ñāṇa, as a direct path to Nibbāna.

As a second step in the practice of meditation, after achieving *samādhi*, when the concentrated mind has become purified, firm and imperturbable, the meditator directs and inclines his mind to Insight Knowledge, Vipassanā Ñāṇa. With this Insight Knowledge he discerns the three characteristics of the phenomenal world, namely, Impermanence (Anicca), Suffering (Dukkha) and Non-Self (Anatta).

As he advances in his practice and his mind becomes more and more purified, firm and imperturbable, he directs and inclines his mind to the knowledge of the extinction of moral intoxicants, Āsavakkhaya Ñāṇa. He then truly understands dukkha, the cause of dukkha, the cessation of dukkha and the path leading to the cessation of dukkha. He also comes to understand fully the moral intoxicants (āsavas) as they really are, the cause of *āsavas*, the cessation of *āsavas* and the path leading to the cessation of the *āsavas*.

With this knowledge of extinction of *āsavas* he becomes liberated. The knowledge of liberation arises in him. He knows that rebirth is no more, that he has lived the holy life; he has done what he has to do for the realization of Magga; there is nothing more for him to do for such realization.

The Buddha taught with only one object — the extinction of Suffering and release from conditioned existence. That object is to be obtained by the practice of meditation (for Calm and Insight) as laid down in numerous suttas of the Suttanta Piṭaka.

Chapter IV

SUTTANTA PIṬAKA

Dīgha Nikāya

Collection of Long Discourses of the Buddha

This Collection in the Suttanta Piṭaka, named Dīgha Nikāya as it is made up of thirty-four long discourses of the Buddha, is divided into three divisions: (a) Sīlakkhandha Vagga, Division Concerning Morality (b) Mahā Vagga, the Large Division (c) Pāthika Vagga, the Division beginning with the discourse on Pāthika, the Naked Ascetic.

(a) Sīlakkhandha Vagga Pāḷi

Division Concerning Morality

This division contains thirteen suttas which deal extensively with various types of morality, namely, Minor Morality, basic morality applicable to all; Middle Morality and Major Morality which are mostly practised by Samaṇas and Brāhmaṇas. It also discusses the wrong views then prevalent as well as brahmin views of sacrifice and caste, and various religious practices such as extreme self-mortification.

(1) Brahmajāla Sutta, Discourse on the Net of Perfect Wisdom.

An argument between Suppiya, a wandering ascetic, and his pupil Brahmadatta, with the teacher maligning the Buddha, the Dhamma and the Saṃgha and the pupil praising the Buddha, the Dhamma and the Saṃgha, gave rise to this famous discourse which is listed first in this Nikāya.

In connection with the maligning of the Buddha, the Dhamma and the Saṃgha, the Buddha enjoined his disciples not to feel resentment, nor displeasure nor anger, because it would only be spiritually harmful to them. As to the words of praise for the Buddha, the Dhamma and the Saṃgha, the Buddha advised his disciples not to feel pleased, delighted or elated, for it would be an obstacle to their progress in the Path.

The Buddha said that whatever worldling, puthujjana, praised the Buddha he could not do full justice to the peerless virtues of the Buddha, namely, his Superior Concentration, samādhi, and Wisdom, paññā. A worldling could touch on only "matters of a trifling and inferior nature, mere morality." The Buddha explained the three grades of morality and

said there were other dhammas profound, hard to see, subtle and intelligible only to the wise. Anyone wishing to praise correctly the true virtues of the Buddha should do so only in terms of these dhammas.

Then the Buddha continued to expound on various wrong views. There were samaṇas and brāhmaṇas who, speculating on the past, adhered to and asserted their wrong views in eighteen different ways, namely:

(i) Four Kinds of Belief in Eternity, Sassata Diṭṭhi,

(ii) Four Kinds of Dualistic belief in Eternity and Non-eternity, Ekacca Sassata Diṭṭhi,

(iii) Four Views of the World being Finite or Infinite, Antānanta Diṭṭhi,

(iv) Four Kinds of ambiguous evasion, Amarāvikkhepa Vāda,

(v) Two Doctrines of Non-Causality, Adhiccasamuppanna Vāda.

There were samaṇas and brāhmaṇas, who, speculating on the future, adhered to and asserted their wrong views in forty-four ways, namely:

(i) Sixteen Kinds of Belief in the Existence of Saññā after death, Uddhāmāghātanika Saññī Vāda,

(ii) Eight Kinds of Belief in the Non-Existence of Saññā after death, Uddhamāghātanika Asaññī Vāda,

(iii) Eight Kinds of Belief in the Existence of Neither Saññā Nor Non-saññā after death, Uddhamāghātanika Nevasaññī Nāsaññī Vāda,

(iv) Seven Kinds of Belief in Annihilation, Uccheda Vāda,

(v) Five Kinds of Mundane Nibbāna as realizable in this very life, Diṭṭhadhamma Nibbāna Vāda.

The Buddha said that whatever samaṇas and brāhmaṇas speculated on the past, or the future or both the past and the future, they did so in these sixty-two ways or one of these sixty-two ways.

The Buddha announced further that he knew all these wrong views and also what would be the destination, the next existence, in which the one holding these views would be reborn.

The Buddha gave a detailed analysis of these wrong views asserted in sixty-two ways and pointed out that these views had their origin in feeling which arose as a result of repeated contact through the six sense bases. Whatever person holds these wrong views, in him feeling gives rise to craving; craving gives rise to clinging; clinging gives rise to

existence; the kammic causal process in existence gives rise to rebirth; and rebirth gives rise to ageing, death, grief, lamentation, pain, distress and despair.

But whatever person knows, as they really are, the origin of the six sense bases of contact, their cessation, their pleasurableness, their danger and the way of escape from them, he realizes the dhammas, not only mere morality, sīla, but also concentration, samādhi, and liberation, vimutti, wisdom, paññā, that transcend all these wrong views.

All the samaṇas and brāhmaṇas holding the sixty-two categories of wrong views are caught in the net of this discourse just like all the fish in a lake are contained in a finely meshed net spread by a skilful fisherman or his apprentice.

(2) Sāmaññaphala Sutta, Discourse on the Fruits of the Life of a Samaṇa

On one full moon night while the Buddha was residing in Rājagaha at the mango grove of Jīvaka this discourse on the fruits of the life of a samaṇa, personally experienced in this very life, was taught to King Ajātasattu on request by him. The Buddha explained to him the advantage of the life of a samaṇa by giving him the examples of a servant of his household or a landholder cultivating the King's own land becoming a samaṇa to whom the King himself would show respect and make offerings of requisites, providing him protection and security at the same time.

The Buddha provided further elucidation on other advantages, higher and better, of being a samaṇa by elaborating on (i) how a householder, hearing the dhamma taught by a Buddha, leaves the home life and becomes a samaṇa out of pure faith; (ii) how he becomes established in three categories of Sīla, minor, middle and major; (iii) how he gains control over his sense-faculties so that no depraved states of mind as covetousness and dissatisfaction would overpower him; (iv) how he becomes endowed with mindfulness and clear comprehension and remains contented; (v) how, by dissociating himself from five hindrances, he achieves the four jhānas — the first, the second, the third and the fourth — as higher advantages than those previously mentioned; (vi) how he becomes equipped with eight kinds of higher knowledge, namely, Insight Knowledge, the Power of Creation by Mind, the Psychic Powers, the Divine Power of Hearing, Knowledge of the Minds of others, Knowledge of Past Existences, Divine Power of Sight, Knowledge of Extinction of moral intoxicants.

Thus when the knowledge of liberation arises in him, he knows he has lived the life of purity. There is no other advantage of being a samaṇa, personally experienced, more pleasing and higher than this.

(3) Ambaṭṭha Sutta.

Ambaṭṭha, a young disciple of Pokkharasāti, the learned brahmin, was sent by his master to investigate whether Gotama was a genuine Buddha endowed with thirty-two personal characteristics of a great man. His insolent behaviour, taking pride in his birth as a brahmin, led the Buddha to subdue him by proving that Khattiya is in fact superior to Brāhmaṇa. The Buddha explained further that nobleness in man stemmed not from birth but from perfection in three categories of morality, achievements of four jhānas, and accomplishments in eight kinds of higher knowledge.

(4) Soṇadanda Sutta.

This discourse was given to the brahmin Soṇadanda who approached the Buddha while he was residing near Lake Gaggarā at Campā in the country of Aṅga. He was asked by the Buddha what attributes one should possess to be acknowledged as a brahmin. Soṇadanda enumerated high birth, learning in the Vedas, good personality, morality and knowledge as essential qualities to be a brahmin. When further questioned by the Buddha, he said that the minimum qualifications were morality and knowledge without which no one would be entitled to be called a brahmin. On his request, the Buddha explained to him the meaning of the terms morality and knowledge, which he confessed to be ignorant of, namely, the three categories of morality, achievements of four jhānas and accomplishments in eight kinds of higher knowledge.

(5) Kūṭadanta Sutta

On the eve of offering a great sacrificial feast, the brahmin Kūṭadanta went to see the Buddha for advice on how best to conduct the sacrifice. Giving the example of a former King Mahāvijita, who also made a great sacrificial offering, the Buddha declared the principle of consent by four parties from the provinces, namely, noblemen, ministers, rich brahmins and householders; the eight qualities to be possessed by the king who would make the offerings; the four qualities of the brahmin

royal adviser who would conduct the ceremonies and the three attitudes of mind towards the sacrifices. With all these conditions fulfilled, the feast offered by the king was a great success, with no loss of life of sacrificial animals, no hardship on the people, no one impressed into service, every one co-operating in the great feast willingly.

The brahmin Kūṭadanta then asked the Buddha if there was any sacrifice which could be made with less trouble and exertion, yet producing more fruitful result. The Buddha told him of the traditional practice of offering the four requisites to bhikkhus of high morality. Less troublesome and more profitable again was donating a monastery to the Order of Bhikkhus. Better still were the following practices in ascending order of beneficial effects: (i) going to the Buddha, the Dhamma, and the Saṃgha for refuge; (ii) observance of the Five Precepts; (iii) going forth from the home life and leading the holy life, becoming established in morality, accomplished in the four jhānas, and equipped with eight kinds of higher knowledge resulting in the realization of extinction of *āsavas*, the sacrifice which entails less trouble and exertion but which excels all other sacrifices.

(6) Mahāli Sutta

Mahāli Oṭṭhaddha, a Licchavī ruler, once came to see the Buddha to whom he recounted what Sunakkhatta, a Licchavī prince, had told him. Sunakkhatta had been a disciple of the Buddha for three years after which he left the Teaching. He told Mahāli how he had acquired the Divine Power of Sight by which he had seen myriads of pleasant, desirable forms belonging to the deva world but that he had not heard sounds belonging to the deva world. Mahāli wanted to know from the Buddha whether Sunakkhatta did not hear the sounds of the deva world because they were non-existent, or whether he did not hear them although they existed.

The Buddha explained that there were sounds in the deva world but Sunakkhatta did not hear them because he had developed concentration only for one purpose, to achieve the Divine Power of Sight but not the Divine Power of Hearing.

The Buddha explained further that his disciples practiced the noble life under him not to acquire such divine powers but with a view to the realization of dhammas which far excel and transcend these mundane kinds of concentrations. Such dhammas are attainments of the Four States of Noble Fruition — states of a stream-winner, a once-returner, a non-

returner, and the state of mind and knowledge of an Arahat freed of all āsavas that have been rendered extinct.

The Path by which these dhammas can be realized is the Noble Path of Eight Constituents: Right View, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, Right Concentration.

(7) Jāliya Sutta

Once when the Buddha was residing at Ghositārāma Monastery near Kosambī, two wandering ascetics Muṇḍiya and Jāliya approached him and asked whether the soul was the physical body, or the physical body the soul, or whether the soul was one thing and the physical body another.

The Buddha explained how a person who had finally realized liberation would not even consider whether the soul was the physical body, or the physical body the soul or whether the soul was one thing and the physical body another.

(8) Māhasīhanāda Sutta

This discourse defines what a true samaṇa is, what a true brāmnaṇa is. The Buddha was residing in the Deer Park of Kaṇṇakathala at Uruññā. Then the naked ascetic Kassapa approached him and said that he had heard that Samaṇa Gotama disparaged all practices of self-mortification and that Samaṇa Gotama reviled all those who led an austere life.

The Buddha replied that they were slandering him with what was not said, what was not true. When the Buddha could see with his supernormal vision the bad destinies as well as the good destinies of those who practiced extreme forms of self-mortification, and of those who practiced less extreme forms of self-mortification, how could he revile all systems of self-mortification?

Kassapa then maintained that only those recluses who for the whole of their life cultivated the practice of standing or sitting, who were abstemious in food, eating only once in two days, seven days, fifteen days etc., were real samaṇas and brāhmaṇas. The Buddha explained to him the futility of extreme self-mortification and said that only when a recluse practiced to become accomplished in morality, concentration and knowledge; cultivated loving-kindness, and dwelt in the emancipation of mind, and emancipation through knowledge that he would be entitled to

be called a samaṇa and brāhmaṇa. Then the Buddha gave full exposition on morality, concentration and knowledge, resulting in Kassapa's decision to join the Order of the Buddha.

(9) Poṭṭhapāda Sutta

Once when the Buddha was staying at the Monastery of Anāthāpiṇḍika in the Jeta Grove at Sāvatthi he visited the Ekasālaka Hall where various views were debated. At that time Poṭṭhapāda the wandering ascetic asked him about the nature of the cessation of Consciousness (saññā). Poṭṭhapāda wanted to know how the cessation of Consciousness was brought about. The Buddha told him that it was through reason and cause that forms of Consciousness in a being arose and ceased. A certain form of Consciousness arose through practice (Adhicitta sikkhā) and a certain form of Consciousness ceased through practice.

The Buddha then proceeded to expound on these practices consisting of observance of sīla and development of concentration which resulted in arising and ceasing of successive jhānas. The meditator progressed from one stage to the next in sequence until he achieved the Cessation of all forms of Consciousness (nirodha samāpatti).

(10) Subha Sutta

This is a discourse given not by the Buddha but by his close attendant, the Venerable Ānanda, on the request of young Subha. The Buddha had passed away by then. And young Subha wanted to know from the lips of the Buddha's close attendant what dhammas were praised by the Buddha and what those dhammas were which he urged people to practise.

Ānanda told him that the Buddha had words of praise for the three aggregates of dhamma, namely, the aggregate of morality, the aggregate of concentration and the aggregate of knowledge. The Buddha urged people to practice these dhammas, dwell in them, and have them firmly established. Ānanda explained these aggregates of dhamma in great detail to young Subha, in consequence of which he became a devoted lay disciple.

(11) Kevaṭṭa Sutta

The Buddha was residing at Nāḷandā in Pāvārika's mango grove. A devoted lay disciple approached the Buddha and urged him to let one

of his disciples perform miracles so that the City of Nāḷandā would become ever so much devoted to the Buddha.

The Buddha told him about the three kinds of miracles which he had known and realized by himself through supernormal knowledge. The first miracle, *iddhi pāṭihāriya*, was rejected by the Buddha because it could be mistaken as the black art called Gandhārī magic. The Buddha also rejected the second miracle, *ādesanā pāṭihāriya* which might be mistaken as practice of Cintāmani charm. He recommended the performance of the third miracle, the *anusānsanī pāṭihāriya*, the miracle of the power of the Teaching as it involved practice in Morality, Concentration and Knowledge leading finally to the Extinction of *Āsavas*, Āsavakkhaya Ñāṇa.

(12) Lohicca Sutta

The discourse lays down three types of blameworthy teachers: (i) The teacher who is not yet accomplished in the noble practice and teaches pupils who do not listen to him. (ii) The teacher who is not yet accomplished in the noble practice and teaches pupils who practice as instructed by him and attain emancipation. (iii) The teacher who is fully accomplished in the noble practice and teaches pupils who do not listen to him.

The praiseworthy teacher is one who has become fully accomplished in the three practices of Morality, Concentration and Knowledge and teaches pupils who become fully accomplished like him.

(13) Tevijja Sutta

Two brahmin youths Vāseṭṭha and Bhāradvāja came to see the Buddha while he was on a tour through the Kingdom of Kosala. They wanted the Buddha to settle their dispute as to the correct path that led straight to companionship with the Brahmā. Each one thought only the way shown by his own master was the true one.

The Buddha told them that as none of their masters had seen the Brahmā, they were like a line of blind men each holding on to the preceding one. Then he showed them the true path that really led to the Brahma realm, namely, the path of morality and concentration, and development of loving-kindness, compassion, sympathetic joy and equanimity towards all sentient beings.

(b) Mahā Vagga Pāḷi

The Large Division

The ten suttas in this division are some of the most important ones of the Tipiṭaka, dealing with historical, and biographical aspects as well as the doctrinal aspects of Buddhism. The most famous sutta is the Mahāparinibbāna Sutta which gives an account of the last days and the passing away of the Buddha and the distribution of his relics. Mahāpadāna Sutta deals with brief accounts of the last seven Buddhas and the life story of the Vipassī Buddha. Doctrinally important are the two suttas: the Mahānidāna Sutta which explains the Chain of Cause and Effect, and the Mahāsatipaṭṭhāna Sutta dealing with the four Methods of Steadfast Mindfulness and practical aspects of Buddhist meditation.

(1) Mahāpadāna Sutta

This discourse was given at Sāvatthi to the bhikkhus who were one day discussing the Buddha's knowledge of past existences. He told them about the last seven Buddhas, with a full life story of one of them, the Vipassī Buddha, recalling all the facts of the Buddhas, their social rank, name, clan, life-span, the pairs of Chief Disciples, the assemblies of their followers, their attainments, and emancipation from defilements.

The Buddha explained that his ability to remember and recall all the facts of past existences was due to his own penetrating discernment as well as due to the devas making these matters known to him.

(2) Mahānidāna Sutta

This discourse was given at Kammāsadhamma market town to the Venerable Ānanda to correct his wrong view that the doctrine of Paṭiccasamuppāda, although having signs of being deep and profound, was apparent and fathomable. The Buddha told him that this doctrine not only appeared to be deep and profound but was actually deep and profound on four counts: it was deep in meaning, deep as a doctrine, deep with respect to the manner in which it was taught, and deep with regard to the facts on which it was established.

He then gave a thorough exposition on the doctrine and said that because of lack of proper understanding and penetrative comprehension of this doctrine, beings were caught in and unable to escape from, the miserable, ruinous round of rebirth. He concluded that without a clear

understanding of this doctrine, even the mind of those, accomplished in the attainments of jhāna, would be beclouded with ideas of atta.

(3) Mahāparinibbāna Sutta

This sutta is an important narrative of the Buddha's last days, a detailed chronicle of what he did, what he said and what happened to him during the last year of his life. Compiled in a narrative form, it is interspersed with many discourses on some of the most fundamental and important aspects of the Buddha's Teaching. Being the longest discourse of the Dīgha Nikāya, it is divided into six chapters.

On the eve of the last great tour, the Buddha while staying at Rājagaha gave the famous discourses on seven factors of Non-decline of kings and princes and seven factors of Non-decline of the bhikkhus.

Then he set out on his last journey going first to the village of Pāṭali where he taught on the consequences of an immoral and a moral life. He then proceeded to the village of Koṭi where he expounded on the Four Noble Truths. Then the Buddha took up his residence at the village of Nātika where the famous discourse on the Mirror of Truth was given.

Next the Buddha went to Vesālī with a large company of bhikkhus. At Vesālī he accepted the park offered by the Courtesan Ambapāḷī. From Vesālī, the Buddha travelled to a small village named Veḷuva where he was overtaken by a severe illness that could have proved fatal. But the Buddha resolved to maintain the life-process and not to pass away without addressing his lay disciples and without taking leave of the Saṃgha. When Ānanda informed the Buddha how worried he had been because of the Buddha's illness, the Buddha gave the famous injunction: "Let yourselves be your own support, your own refuge. Let the Dhamma, not anything else, be your refuge."

It was at Vesālī that the Buddha made the decision to pass away and realize parinibbāna in three months' time. Upon his making this momentous decision, there was great earthquake. Ānanda, on learning from the Buddha the reason of the earthquake, supplicated him to change the decision, but to no avail.

The Buddha then caused the Saṃgha to be assembled to whom he announced his approaching parinibbāna. He then went over all the fundamental principles of his Teaching and exhorted them to be vigilant, alert, and to watch over one's own mind so as to make an end of suffering.

The Buddha then left Vesālī and went to Bhaṇḍa Village where he continued to give his discourses to the accompanying Saṃgha on sīla, samādhi and paññā. Proceeding further on his journey to the north, he gave the discourse on the four great Authorities, Mahāpadesa, at the town of Bhoga.

From there he went on to Pāvā and stayed in the Mango Grove of Cunda, the Goldsmith's son, who made an offering of food to the Buddha and his community of bhikkhus. After eating the meal offered by Cunda, a severe illness came upon the Buddha who nevertheless continued on his journey till he reached Kusinārā where in the Sal Grove of the Malla princes he urged Ānanda to lay out the couch for him. He lay down on the couch with mindfulness and deliberation, awaiting the hour of his parinibbāna.

Even on his death-bed the Buddha continued to teach, explaining that there are four places which arouse reverence and devotion, four persons worthy of a stupa, and answering Ānanda's questions on how to conduct oneself with regard to women, or on what should be done regarding the remains of the Buddha. His last act of selflessness was to expound the Truth and show the Path to Subhadda, the wandering ascetic.

Then after ascertaining that there was not a single bhikkhu who had perplexity or doubt about the Buddha, the Dhamma and the Saṃgha, the Buddha uttered his last words: "Inherent in all compounded things is decay and dissolution. Strive well with full mindfulness."

Then as the assembled bhikkhus, princes and people paid homage to him with deep reverence, the Buddha passed away, realizing parinibbāna.

(4) Mahāsudassana Sutta

This discourse was given by the Buddha while he was lying on his death-bed in the Sal Grove of the Mallas. When Ānanda implored him not to realize parinibbāna in an insignificant, barren, small town, the Buddha told him that Kusinārā was not an insignificant, small place. In times long past, it was known as Kusāvatī, the capital city of Universal Monarchs who ruled over the four quarters of the world.

The Buddha then described the magnificence and grandeur of Kusāvatī when King Mahāsudassana was the ruler there. He also told how the King ruled over his dominions righteously and how finally

abandoning all attachments and practicing jhāna he passed away and reached the blissful Brahma realm.

The Buddha revealed that he himself was King Mahāsudassana of that time. He had cast off the body in this place (former Kusāvati) for six times as a Universal Monarch. Now he was casting it off for the seventh and last time. He ended the discourse reminding Ānanda that all compounded things are indeed impermanent. Arising and decaying are their inherent nature. Only their ultimate cessation is blissful Nibbāna.

(5) Janavasabha Sutta

This discourse is an extension of another discourse delivered by the Buddha on his last Journey. Ānanda wanted to know the destinies of lay disciples from the country of Magadha. The Buddha told him that innumerable persons from Magadha had reached the deva world by virtue of their faith in the Buddha, the Dhamma and the Saṃgha. This information was given him by Janavasabha Deva who was formerly King Bimbisāra. He informed the Buddha that there were regular assemblies of devas in the deva realm on *uposatha* days when the king of the devas and Sanaṅkumāra Brahmā taught the Dhamma on development of the Bases of Psychic Power, on the Three Opportunities, on the Four Methods of Steadfast Mindfulness and the Seven Accessories of Concentration.

(6) Mahāgovinda Sutta

In this discourse, Pañcasikha, a *gandhabba* deva, told the deva assembly where Sanaṅkumāra Brahmā taught the Dhamma as shown by Mahāgovinda, the Bodhisatta who had reached the Brahmā world. The Buddha said that Mahāgovinda was none other than himself and explained that the Dhamma he taught at that time could lead one only to the Brahmā World. With his Teaching now as Enlightened Buddha, higher attainments such as the Sotāpatti, Sakadāgāmi, Anāgāmi and the highest achievement Arahatta phala were possible.

(7) Mahāsamaya Sutta

The Buddha was residing in the Mahāvana forest at Kapilavatthu with a company of Arahats numbering five hundred. Then devas and Brahmās from ten thousand Cakkavaḷas came to see the Buddha and the community of bhikkhus. The Buddha told his disciples the names of the devas and Brahmās as listed in this sutta.

(8) Sakkapañha Sutta

Once when the Buddha was residing at the Indasāla Cave near Rājagaha, Sakka, the king of devas, came to him to ask certain questions. He wanted to know why there was hostility and violence among various beings. The Buddha told him it was envy and selfishness that brought about hostility among beings. He further explained that envy and selfishness were caused by likes and dislikes, which in turn had their roots in desire. And desire grew from mental preoccupation (vitakka) which had its origin in saṃsāra-expanding illusions (papañca-saññā-saṅkha).

The Buddha then gave an outline of practices to remove these saṃsāra-expanding illusions including two types of quests, quests that should be pursued and quests that should not be pursued.

(9) Mahāsatipaṭṭhāna Sutta

This sutta is one of the most important doctrinal discourses of the Buddha. It propounds the only way 'for the purification of beings, for overcoming sorrow and lamentation, for the complete removal of pain and grief, for the attainment of the right path, and for the realization of Nibbāna.' This discourse, given directly to the bhikkhus at the market town of Kammāsadhamma, defines 'the only way' as the Four Methods of Steadfast Mindfulness made up of fourteen ways of contemplating the body, nine ways of contemplating sensation, sixteen ways of contemplating the mind, and five ways of contemplating the dhamma. It ends with a definite assurance of fruitful results: Arahatship in this very existence or the state of an anāgāmī within seven years, seven months or seven days.

(10) Pāyāsi Sutta

This discourse recounts how the Venerable Kumārakassapa showed the right path to Governor Pāyāsi of Setabyā town in Kosala country. Governor Pāyāsi held the wrong belief: "There is no other world; no beings arise again after death; there are no consequences of good or bad deeds." The Venerable Kumārakassapa showed him the right path, illustrating his teaching with numerous illuminating similes. Ultimately Pāyāsi became full of faith and took refuge in the Buddha, the Dhamma and the Saṃgha. The Venerable Kumārakassapa taught him also the right kind of offerings to be made and that these offerings should be made with due respect, by one's own hands, with due esteem and not as if discarding them. Only under these conditions would the good deed of offerings bear splendid fruits.

(c) Pāthika Vagga Pāḷi

This division is made up of eleven shorter discourses of a miscellaneous nature. They deal with the Buddha's rejection of wrong and severe asceticism practised by followers of many sects; they deal also with the periodical evolution and dissolution of the universe, the accounts of Universal Monarchs and the thirty-two physiognomic characteristics of a great man. There is one discourse, Siṅgāla Sutta, addressed to a young brahmin showing the duties to be performed by members of the human society. The last two suttas, Saṅgīti and Dasuttara, are discourses given by the Venerable Sāriputta and they contain lists of doctrinal terms classified according to subject matter and numerical units. The style of their composition is different from the other nine suttas of the division.

(1) Pāthika Sutta

At the time of the Buddha, there were many other teachers with their own disciples, holding different views on what constituted the holy life, on the origin and development of the universe, and on the performance of wonders and miracles. Sunakkhatta, a Licchvī prince, became a disciple of the Buddha and was admitted into the Order.

But he found the discipline and the Teaching to be beyond him and his comprehension; he became at the same time attracted to the teachings and practices of other sects. He left the Order after three years. Then becoming a follower of one of the sects he began to disparage the teachings of the Buddha, and made slanderous attacks on the Buddha and his disciples. In Pāthika Sutta are short discourses in which are accounts of the Buddha's refutation and explanation with reference to many of Sunakkhatta's accusations.

(2) Udumbarika Sutta

This discourse was given to Nigrodha the wandering ascetic and his followers in the Park of the Queen Udumbarikā near Rājagaha, in order to destroy their wrong doctrine and establish wholesome doctrine. So obsessed were the wandering ascetics with their own wrong beliefs that they gave no response to the Buddha's invitation to follow his Teaching assuring them fruitful results within seven days.

(3) Cakkavatti Sutta

In the town of Mātulā, in the country of Magadha, bhikkhus were enjoined by the Buddha to be their own support, their own refuge; relying only on the Dhamma and not on any other refuge. Then the Buddha told them the story of Dalhanemi, the Universal Monarch, who possessed the Celestial Wheel as one of his seven treasures. He and his successor ruled over the four continents, wielding the power and authority of the Universal Monarch. Their life-span was long and as long as they remained righteous and fulfilled the noble duties of Universal Monarch, making the Dhamma their only support, providing shelter and security, offering wealth and necessities to the needy, their dominions remained at peace, prosperous and progressing.

But when the Monarch failed to fulfill the noble duties of a righteous king, when the Dhamma was no longer held as a refuge, morality of the people declines. The life-span dwindled down to ten years only. Then ten meritorious deeds productive of wholesome effects completely disappeared and ten evil deeds giving unwholesome results flourished exceedingly. People failed to show reverential regard for the leaders and elders, to fulfil their duties towards parents, samaṇas and brāhmaṇas. There also developed intense mutual aversion, ill will, thoughts of killing one another, followed by fighting, devastation and carnage.

A few who survived the holocaust agreed to give up their evil ways, to live in a spirit of harmony, doing good deeds, showing reverential regard for the leaders and elders, fulfilling their duties towards parents, samaṇas and brāhmaṇas. In consequence of improved morality, their life-span expanded again until it reached eighty thousand years when a Universal Monarch appeared once more to rule righteously. Bhikkhus were thus enjoined to keep within the confines of the Dhamma, making it their support, their refuge. The Dhamma would show the way for their physical and mental development until they attained Arahatship.

(4) Aggañña Sutta

This discourse was given at Sāvatthi to two novices under training, Vāseṭṭha and Bhāradvāja, pointing out the wrong beliefs of brahmins as regards caste. The brahmins claimed that among the four classes of people, recognised at that time, brahmins were the noblest; next came the Khattiya class, the nobility and royalty; followed by Vessa, the trading class and Sudda, the lowest class.

The Buddha refuted these claims of the brahmins, by explaining how the world was subjected to processes of evolution and dissolution and describing how human beings first appeared on earth and how the four social classes emerged. He explained further that the nobility of a person was decided not by his birth and lineage but by his morality and knowledge of the Noble Truths.

"Whoever holds wrong views and commits misdeeds is not noble whatever his birth. Whoever restrains himself in deed, word and thought and develops the *Bodhipakkhiya Dhammas* until he attains complete eradication of defilements in this very life is the chief, the noblest amongst men and devas irrespective of birth."

(5) Sampasādanīya Sutta

The Venerable Sāriputta's deep confidence in the Buddha was once proclaimed aloud in an eloquent eulogy of the Buddha spoken in the Buddha's presence. For making this bold utterance on the virtues of the Buddha, the Buddha asked him whether he had personal knowledge of the minds of all the Buddhas, those of the past, of the future and of the present, their Morality, their Concentration, their Wisdom, and the manner of their emancipation.

The Venerable Sāriputta said he did not claim to have such knowledge but justified himself by stating in detail the course of the Dhamma taken by all the Buddhas — their accomplishment in sīla, abandonment of five hindrances, establishment in the four Methods of Steadfast Mindfulness and cultivation of the Seven Factors of Enlightenment — the only course that could lead to unsurpassed Supreme Enlightenment.

(6) Pāsādika Sutta

The Venerable Ānanda accompanied by bhikkhu Cunda went to see the Buddha to give him the news about the death of Nigaṇṭha Nāṭaputta, the leader of a well-known sect, and the schism that had arisen amongst his disciples.

The Buddha told them that it was natural and to be expected to happen in a Teaching which was not well taught, not well imparted, not conducive to emancipation, and not taught by one who was supremely enlightened.

In contrast, the Buddha explained that when the Teaching was well taught, well imparted by one who was supremely enlightened, there were no wrong views, no speculations about past or future or about *atta*. In the Teaching of the Buddha, bhikkhus were taught the Four Methods of Steadfast Mindfulness by which wrong views and speculations were laid aside.

(7) Lakkhaṇa Sutta

This discourse on thirty-two bodily marks of a great man was given by the Buddha at Sāvatthi, in the Anāthapiṇḍika's Monastery. For a person endowed with the thirty-two bodily marks of a great man, only two possible courses are open to him and no other.

"If he lives the household life, he will become a Universal Monarch ruling in righteousness over the four continents. If he goes forth from the home life into homelessness, he will become an Enlightened Buddha."

The Buddha explained the thirty-two bodily marks in detail, together with accounts of meritorious deeds previously performed by virtue of which each of these thirty-two bodily marks were acquired.

(8) Siṅgāla Sutta

This discourse was given by the Buddha at Rājagaha for the edification of a young man named Siṅgāla. The youth Siṅgāla used to worship the six cardinal points, namely, the East, the South, the West, the North, the Nadir and the Zenith in obedience to the last advice given by his dying father. The Buddha explained to the young man that according to his Teaching, the six directions were: The East standing for parents; The South standing for teachers; The West standing for the wife and children; The North standing for friends and associates; The Nadir standing for servants, employees; The Zenith standing for samaṇas, brāhmaṇas.

The Buddha explained further that the six social groups mentioned in the discourse were to be regarded as sacred and worthy of respect and worship. One worshipped them by performing one's duties towards them. Then these duties were explained to the youth Siṅgāla.

(9) Āṭānāṭiya Sutta

Four Celestial Kings came to see the Buddha and told him that there were non-believers among many invisible beings who might bring

harm to the followers of the Buddha. The Celestial Kings therefore wanted to teach the bhikkhus the protecting incantation known as the Āṭānāṭiya Paritta. The Buddha gave his consent by remaining silent.

Then the four Celestial Kings recited the Āṭānāṭiya Paritta, which the Buddha advised bhikkhus, bhikkhunīs and lay disciples to learn, to memorize so that they might dwell at ease, well guarded and protected.

(10) Saṅgīti Sutta

The Buddha was touring through the country of the Mallas when he came to Pāvā. The death of Nigaṇṭha Nāṭaputta had taken place only recently and his followers were left in dissension and strife, wrangling over doctrines.

The Venerable Sāriputta who delivered this discourse attributed this schism among Nāṭaputta's followers to the fact that Nāṭaputta's Teaching had not been well taught nor well imparted, and was not conducive to release from the round of existences, being taught by one who was not supremely enlightened.

But the Buddha's Teaching was well taught, well imparted, conducive to release from the round of existences, being taught by the Buddha who was supremely enlightened. He advised the bhikkhus to recite the Dhamma as taught by the Buddha, in concord and without dissension so that the teaching should last long. Then he proceeded to enumerate the Dhamma classified under separate heads as Group of the Ones, Group of the Twos, etc, up to the Group of the Tens to facilitate easy memorizing and reciting.

(11) Dasuttara Sutta

This discourse was also delivered by the Venerable Sāriputta, while the Buddha was staying at Campā, in order that the bhikkhus should get liberated from fetters, and attain Nibbāna, bringing about the end of suffering.

He taught the Dhamma classified under separate heads as Group of the ones, Group of the Twos, etc., up to the Group of the Tens.

Chapter V

Majjhima Nikāya

Collection of Medium Length Discourses of the Buddha.

This collection of medium length discourses is made up of one hundred and fifty-two suttas in three books known as paṇṇāsa. The first book, Mūlapaṇṇāsa, deals with the first fifty suttas in five vaggas; the second book, Majjhimapaṇṇāsa consists of the second fifty suttas in five vaggas too; and the last fifty-two suttas are dealt with in five vaggas of the third book, Uparipaṇṇāsa, which means more than fifty.

The suttas in this Nikāya throw much light on the social ideas and institutions of those days, and also provide general information on the economic and political life.

(a) Mūlapaṇṇāsa Pāḷi

I. Mūlapariyāya Vagga

(1) Mūlapariyāya Sutta

The Buddha explained the basis of all phenomena, specifying twenty-four categories such as the four elements (earth, water, fire, wind); sentient beings, devas; the seen, the heard, the thought of, the known; the oneness, the multiplicity, the whole; and the reality of Nibbāna. The uninstructed worldling cannot perceive the true nature of these phenomena; only the enlightened ones can see them in true perspective.

(2) Sabbāsava Sutta

In this discourse, mental intoxicants that beset the uninstructed worldling are defined, and seven practices for eradicating them are explained.

(3) Dhammadāyāda Sutta

This sutta contains two separate discourses, the first one given by the Buddha, the second by the Venerable Sāriputta. The Buddha urged the bhikkhus to receive as their legacy from him the *Bodhipakkhiya Dhamma* only, and not material things like the four requisites. The Venerable Sāriputta advised the bhikkhus to lead a solitary life for attainment of jhāna and to strive for the attainment of Nibbāna by abandoning greed, ill will, and delusion.

(4) Bhayabherava Sutta

This discourse describes how a bhikkhu leading a solitary life in a secluded forest invites harm and danger to himself by his impure thoughts, words and deeds, and how the Buddha had lived a peaceful forest life harmlessly by cultivating pure thoughts, words and deeds which finally led him to enlightenment.

(5) Anaṅgaṇa Sutta

In this discourse given on the request of the Venerable Mahā Moggallāna, the Venerable Sāriputta explained four types of individuals:

(i) an impure person who knows he is impure;
(ii) an impure person who does not know he is impure;
(iii) a pure person who knows his own purity;
(iv) a pure person who does not know his own purity.

(6) Ākaṅkheyya Sutta

This sutta describes how a bhikkhu should develop sīla, samādhi and paññā, instead of hankering after gain and fame; how he should restrain his faculties, seeing danger in the slightest fault.

(7) Vattha Sutta

In this discourse the Buddha explained the difference between an impure mind and a pure mind by giving the example of dirty cloth and clean cloth. Only the clean cloth will absorb dye; so also only the pure mind will retain the dhamma.

(8) Sallekha Sutta

In this discourse the Buddha explained to Mahā Cunda how wrong views about *atta* and loka can be removed only by vipassanā insight. Jhānic practice is not the austerity practice that removes moral defilements; jhānic practice only leads to a blissful existence.

Only refraining from forty-four kinds of bad deeds constitutes austerity practice for removing moral defilements. The volition alone to do a good deed is enough to produce a good result; when it is accompanied by the actual deed, the beneficial result accruing is immeasurable. One immersed in the mire of sensuous impurities cannot rescue others immersed likewise in the mire.

(9) Sammādiṭṭhi Sutta

This discourse is an exposition on the right view delivered by the Venerable Sāriputta at Sāvatthi. When physical, verbal and mental actions are motivated by greed, hatred and delusion, they are deemed to be bad. When they arise through non-greed, non-hatred and non-delusion, the actions are deemed to be good. Right View is understanding what a good deed is and what a bad deed is; it is the full comprehension of the Four Noble Truths and not holding on to eternity views concerning *atta*.

(10) Mahāsatipaṭṭhāna Sutta

This discourse given at Kammāsadhamma market town is the most important sutta which gives practical guidance for cultivation of mindfulness. It describes the Four Methods of Steadfast Mindfulness, namely, contemplating the body, contemplating sensation, contemplating the mind, and contemplating the dhamma as the one and only way for the purification of beings, for the overcoming of sorrow and lamentation, for the complete destruction of pain and distress, for the attainment of the Noble Magga, and for the realization of Nibbāna,

This sutta appears in identical form in the Dīgha Nikāya.

II. Sīhanāda Vagga

(1) Cūḷasīhanāda Sutta

In this discourse, given at Sāvatthi, the Buddha made the bold statement that the four Categories of Ariyas, namely, the Stream-winner, the Once-returner, the Non-returner and the Arahat exist only in his Teaching and not in any other.

(2) Māhasīhanāda Sutta

In this discourse, given at Vesālī, the Venerable Sāriputta reported to the Buddha about the disparagement of the Buddha's virtues made by Sunakkhatta who had left the Teaching. The Buddha said that Sunakkhatta was not intellectually equipped to have the faintest glimpse of the Buddha's virtues such as the Ten Strengths, the four kinds of supreme Self-Confidence, the Non-decline of Sabbaññuta Ñāṇa till the time of parinibbāna. He then described the five destinations and the actions which lead to them as well as the wrong beliefs and practices of the naked ascetics to whose camp Sunakkhatta now belonged.

(3) Mahādukkhakkhandha Sutta

This discourse was given at Sāvatthi to refute the naked ascetics when they tried to make out that they followed the same path and taught the same dhamma as the Buddha. The Buddha also explained to the bhikkhus what the pleasures of the senses were, what their faults and dangers were, and the way of escape from them. The Buddha explained further that outside of his Teaching, these dhammas were not known and no one but the Buddha and his disciples could teach such dhammas.

(4) Cūḷadukkhakkhandha Sutta

This discourse, given by the Buddha, at Kapilavatthu to the Sakyan Prince Mahānāma to explain to him on his request, how greed, ill will and ignorance caused moral defilements and suffering.

(5) Anumāna Sutta

This discourse was given by the Venerable Mahā Moggallāna to many bhikkhus at Susumāragira in the country of Bhagga. They were urged to see if they had purged themselves of sixteen kinds of stubbornness such as inordinate desire, humiliating others while praising oneself, wrathfulness, etc. If these sixteen kinds of unwholesome dhammas were detected in oneself, a determined effort should be made to get rid of them.

(6) Cetokhila Sutta

This discourse, given by the Buddha at Sāvatthi, mentions the five kinds of mental thorns: doubt about the Buddha, doubt about the Dhamma, doubt about the Saṃgha, doubt about the efficacy of the practice in sīla, samādhi and paññā, ill will and animosity towards fellow bhikkhus. It also mentions the five fetters: attachment to sensual desires, attachment to oneself, attachment to material objects; immoderation in eating and sleeping, and adopting the holy life with the limited objective of attaining to blissful existences only. These mental thorns and fetters are obstacles to liberation from dukkha. They should be removed and eradicated for realization of Nibbāna.

(7) Vanapattha Sutta

This discourse, given at Sāvatthi, is concerned with the choice of a suitable place for a bhikkhu. A bhikkhu has to depend on a forest glade or a village, or a town or an individual for his residence and support. If he finds out any particular place is not satisfactory for his spiritual development or for material support, he should abandon that place at once.

If he finds it satisfactory with respect to material support, but not beneficial for spiritual development, he should abandon that place, too. But when it proves beneficial for spiritual development, even if the material support is meagre, the bhikkhu should stay on in that place. When conditions are satisfactory both for spiritual development and material support, he should live for the whole of his life in such a place.

(8) Madhupiṇḍika Sutta

A Sakyan Prince, named Daṇḍapāni, once asked the Buddha at Kapilavatthu what doctrine he taught. The Buddha replied that his doctrine was one which could not be grasped by any brahmin nor by the Māra. It is this: not living in discord with any one in the world; not obsessed by sense impressions (saññā); not troubled by doubts; and not craving for any form of existence.

(9) Dvedāvitakka Sutta

This discourse was given by the Buddha at Sāvatthi to explain two kinds of thinking: wholesome and unwholesome. Bhikkhus should practice to see the advantages of engaging in wholesome thoughts and the dangers of unwholesome thoughts.

(10) Vitakkasaṇṭhāna Sutta

This discourse was given by the Buddha at Sāvatthi on how to combat the arising of unwholesome thoughts with wholesome thoughts. For example, greed and sensuous thoughts should be banished by contemplating on unpleasantness and impermanency of the object of desire; ill will and hatred must be countered by thoughts of loving-kindness; and ignorance may be overcome by seeking illumination and guidance from the teacher.

III. Opamma Vagga

(1) Kakacūpama Sutta

This discourse was given by the Buddha at Sāvatthi in connection with Bhikkhu Moḷiyaphagguna who was friendly with bhikkhunīs. When others censured him for being too friendly with bhikkhunīs, he lost his temper and broke into quarrel with bhikkhus who criticized him.

When the Buddha admonished and advised him to keep away from bhikkhunīs and to control his temper, he remained recalcitrant. The Buddha showed the harmfulness of ill temper and advised other bhikkhus to keep a tight check on their temper, not losing it even when some one was sawing away their limbs into bits.

(2) Alagaddūpama Sutta

This discourse was given by the Buddha at Sāvatthi. Bhikkhu Ariṭṭha misunderstood the Buddha's Teaching and maintained that the Buddha showed how to enjoy sensuous pleasure without jeopardising one's progress in the Path. When the Buddha remonstrated with him for his wrong views he remained unrepentant.

The Buddha then spoke to the bhikkhus on the wrong way and the right way of learning the dhamma, giving the simile of a snake catcher, and the simile of the raft.

(3) Vammika Sutta

This discourse was given by the Buddha at Sāvatthi. Venerable Kumārakassapa was asked by a deva a set of fifteen questions which he brought to the Buddha for elucidation. The Buddha explained to him the meaning of the questions and assisted him in their solution.

(4) Rathavinīta Sutta

This sutta recounts the dialogue between the Venerable Sāriputta and the Venerable Puṇṇa at Sāvatthi on the seven stages of purity, such as purity of sīla, purity of mind, purity of view etc., that must be passed before attainment to Nibbāna.

(5) Nivāpa Sutta

This discourse was given by the Buddha at Sāvatthi on the snares that waylay bhikkhus on their path, making use of the simile of the hunter, the hunter's followers, the green pasture and four different herds of deer. The hunter was likened to Māra, the hunter's crowd to Māra's followers, the green pasture he had set up to the sensuous pleasures, and four different herds of deer to four different types of recluses who left home life.

(6) Pāsarāsi Sutta

This sutta given by the Buddha at Sāvatthi is also known by the name of Ariyapariyesana Sutta. The Buddha recounted his life from the time he was born in the human world as the son of King Suddhodana till the moment of the great discourse on the Turning of the Wheel of Dhamma, giving details of his renunciation, initial wrong practices of severe asceticism and final discovery of the Noble Path of Eight Constituents. In particular, stress was laid on two different types of quests, the Noble and the Ignoble. He explained that it was extremely unwise to go after sensual pleasures which subject one to ageing, disease and death. The most noble quest was to seek out that which will liberate one from ageing, disease and death.

(7) Cūḷahatthipadopama Sutta

This sutta was given by the Buddha at Sāvatthi. The Brahmin Jāṇussoṇi asked the wandering ascetic Pilotika, who had just come back from the Buddha, whether he knew all the virtues and accomplishments of the Buddha. The wandering ascetic replied that only a Buddha who could match another Buddha in attainments could know all the virtues of the other. As for him, he could only exercise his imagination in this respect just as a hunter would judge the measurements of an elephant from the size of its footprints.

Later when the Brahmin Jāṇussoṇi went to see the Buddha, and recounted his conversation with the wandering ascetic the Buddha told him that the size of an elephant's footprint might still be misleading. Only when one followed the footprints, and the animal was seen grazing in the open, its true measurements could be accurately judged. So also the virtues of the Buddha and his Teaching could be fully appreciated and understood only when one followed his Teaching and practised as taught by him until the final goal of Arahatship was reached.

(8) Mahāhatthipadopama Sutta

This discourse was given by the Venerable Sāriputta to the bhikkhus at Sāvatthi using the simile of the elephant's footprint. He explained that just as the footprint of all animals could be contained within the footprint of an elephant, all wholesome dhammas were comprised in the Four Noble Truths.

(9) Mahāsāropama Sutta

This discourse was given by the Buddha at Rājagaha in connection with Devadatta who remained contented with gain and fame because of his attainment of supernormal powers and left the Teaching to cause schism in the Order. The Buddha said that this Teaching was not for the purpose of gain and fame which were like the external shoots and branches of a tree; nor just for the accomplishment in sīla which may be likened to the outer crust of a tree; nor for mere establishing of concentration to achieve supernormal powers which were like the bark of a tree. The Dhamma was taught for the attainment of Arahatship, the noble liberation which alone resembled the inner pith of a tree.

(10) Cūḷasāropama Sutta

This discourse was given by the Buddha at Sāvatthi in connection with the Brahmin Piṅgalakoccha who asked the Buddha whether all the six teachers claiming to be Buddhas were really enlightened. The Buddha explained that the *Brahmacariya* practice taught by a Buddha led to Arahatship, not just to the achievement of gain and fame, or supernormal powers.

IV. Mahāyamaka Vagga

(1) Cūḷagosiṅga Sutta

The Venerable Anuruddha, the Venerable Nandiya and the Venerable Kimila were staying in the Gosiṅga Sal tree woodland. The Buddha visited them and praised them on their way of living, practising the holy life with perfect harmony and concord amongst themselves, thus forming an adornment to the lovely woodland park.

(2) Mahāgosiṅga Sutta

Once while the Buddha was residing in the Gosiṅga Sal tree woodland, the Venerable Sāriputta asked the Buddha: 'Who would most adorn this woodland park and enhance its beauty?' The discourse records the different answers provided by the Venerables Revata, Anuruddha, Mahā Kassapa, Mahā Moggallāna, Sāriputta and by the Buddha himself.

(3) Mahāgopālaka Sutta

This discourse, given by the Buddha at Sāvatthi, explains the conditions under which the Teaching would grow and prosper and the conditions under which it would decline and decay. The example of a cowherd is given. When a cowherd is equipped with eleven skills of managing and tending his cattle, there is progress and growth in his work. So also when the bhikkhu is skilled and accomplished in eleven factors such as knowledge of truth about the *khandhas*, practice of sīla, samādhi and paññā etc., the Teaching will grow and prosper.

(4) Cūḷagopālaka Sutta

This discourse deals with eleven factors, the failure to fulfil which would contribute to the downfall and ruin of the Teaching. Just as the cattle under the care of an unwise and unskilful cowherd crossed the river from a wrong quay on the bank and met with destruction instead of reaching the other shore, so also the followers of the teachers who were not accomplished in the knowledge of truth, khandhas, etc., would end up only in disaster.

(5) Cūḷasaccaka Sutta

This discourse, given at Vesālī, gives an account of the debate between the Buddha and Saccaka the wandering ascetic on the subject of *atta*. Saccaka maintained that rūpa, vedanā, saññā, saṅkhāra and viññāṇa were one's *atta*. It was *atta* which enjoyed the fruits of good deeds and suffered the consequences of bad deeds. The Buddha refuted his theory, pointing out that none of the khandhas was *atta*, each being subjected to the laws of anicca, dukkha, and anatta, and not amenable to anyone's control. Saccaka had to admit his defeat in the presence of his followers.

(6) Mahāsaccaka Sutta

The same Saccaka, the wandering ascetic, came again to the Buddha the next day and asked about the cultivation of mind and body. He knew only the wrong methods of developing concentration. The Buddha explained to Saccaka the various practices he himself had followed and mistakes he had made until he found the middle Path that finally led him to the realization of Nibbāna.

(7) Cūḷataṇhāsaṅkhaya Sutta

On enquiry by the king of devas how a disciple of the Buddha trained himself to realize Nibbāna, the Buddha gave him a short description of how a householder, after leaving his home, put himself on a course of training that gradually purified his mind of all moral defilements and led him to the final goal.

(8) Mahātaṇhāsaṅkhaya Sutta

A disciple of the Buddha, Sāti by name, held the view that the Buddha taught: 'The same consciousness transmigrates and wanders about.' Other disciples tried to rid him of this wrong view but to no avail. The Buddha told him that he never taught such wrong views. He only taught: 'Consciousness arises out of conditions; there is no arising of Consciousness without conditions.'

(9) Mahā-assapura Sutta

The people of Assapura, a market town of Aṅga country, were ardently devoted to the Buddha, the Dhamma and the Saṃgha, helping and assisting the members of the Order by offering them the bhikkhu requisites. Out of gratitude for such support, the Buddha urged the bhikkhus to make strenuous efforts in their training and practice of Dhamma, gradually going up stage by stage: starting from avoiding evil deeds by restraint of physical and vocal actions, to proceed to mental restraint through meditation, then progressing towards attainment of four stages of jhāna, and finally to the stage where all moral defilements were eliminated and Nibbāna was attained.

(10) Cūḷa-assapura Sutta

Out of gratitude for the support given by the lay devotees of Assapura, a market town in the country of Aṅga, the Buddha urged the bhikkhus to be worthy of the name of samaṇa and brāhmaṇa. Samaṇa means one who has stilled his passions; brāhmaṇa one who has rid himself of defilements. A bhikkhu should therefore subject himself to the course of discipline and practice as laid down by the Buddha until he had eliminated the twelve defilements such as envy, ill will, deceit, wrong views, etc.

V. Cūḷayamaka Vagga

(1) Sāḷeyyaka Sutta

This exposition was given to villagers of Sālā on ten demeritorious deeds that would lead to states of misery and woe and ten meritorious deeds that would give rise to rebirth in happy realms.

(2) Verañjaka Sutta

This discourse was given to the householders of Verañjā dealing with identical subjects as in the Sāleyyaka Sutta.

(3) Mahāvedalla Sutta

The Venerable Mahākoṭṭhika asked many questions to the Venerable Sāriputta at Sāvatthi regarding an uninstructed person with no paññā, and instructed persons with paññā; many questions on viññāṇa and vedanā, on the difference between paññā and viññāṇa, and many other things. The Venerable Sāriputta obliged him with detailed answers.

(4) Cūḷavedalla Sutta

Therī Dhammadinnā was asked many questions by the householder Visākha about personality, Sakkāya, the origin of Sakkāya, the cessation of Sakkāya and the way leading to cessation of Sakkāya. All the questions were satisfactorily answered by the Therī.

(5) Cūḷadhammasamādāna Sutta

This sutta describes four practices involving: (i) happy living now, followed by dire consequences in the future; (ii) unhappy living now, followed by dire consequences in the future; (iii) unhappy living now, followed by a happy life in the future; (iv) happy living now, followed by a happy life in the future.

(6) Mahādhammasamādāna Sutta

In this discourse, the four practices as described in Cūḷadhammasamādāna Sutta are explained with more details giving similes of poisoned fruit juice, delicious cordial and medicinal preparation of cow's urine.

(7) Vīmaṃsaka Sutta

Any claim to Buddhahood may be put to acid tests as provided in this sutta. A detailed procedure to scrutinize such claim is laid down here.

(8) Kosambiya Sutta

This discourse on how loving-kindness should be the basis of their relations was given by the Buddha to the bhikkhus of Kosambī who were living in discord because of disagreement over trifling matters.

(9) Brahmanimantanika Sutta

The Brahmā Baka held the wrong view of eternity, believing in permanence, stability, and endurance. The Buddha showed him how wrong his belief was.

(10) Māratajjanīya Sutta

This is an account given by the Venerable Mahā Mogallāna of how Māra once troubled him by causing pains and aches in the stomach. He had to coax him to stop annoying him by telling him that he had been Māra's uncle at the time of Kakusandha Buddha.

(b) Majjhima Paṇṇāsa Pāḷi

I. Gahapati Vagga

(1) Kandaraka Sutta

This discourse was delivered at Campā in connection with Kandaraka, the wandering ascetic, and Pessa, son of an elephant rider, who marvelled at the silence maintained by the huge congregation of bhikkhus, not making any sound, not even a sneeze nor a cough. The Buddha explained that their silence was due to their accomplishments in samādhi and to their training on four Methods of Steadfast Mindfulness. The Buddha also elucidated the four types of individuals engaged in meditation.

(2) Aṭṭhakanāgara Sutta

The householder Dasama of Aṭṭhaka wanted to know if there was a single dhamma which could cause liberation and realization of Nibbāna. The Venerable Ānanda informed him there was a group of dhammas, eleven in number, namely, the four jhānas, the four *Brahmavihāra* practices, and Ākāsānañcāyatana, Viññāṇañcāyatana, Ākiñcaññāyatana. Contemplating the impermanent nature of each of these dhammas would lead one to Nibbāna.

(3) Sekha Sutta

This discourse was given by the Venerable Ānanda to the Sakyans headed by Prince Mahānāma. The Venerable Ānanda explained the path consisting of three steps, sīla, samādhi and paññā to be followed by an aspirant to higher knowledge culminating in the knowledge of cessation of *āsava*.

(4) Potaliya Sutta

Potaliya had left worldly affairs behind with a view to lead the holy life. When the Buddha saw him dressed in ordinary everyday attire, the Buddha addressed him as 'Gahapati', householder, which Potaliya resented. The Buddha explained to him that in the vocabulary of the Vinaya one was said to have cut oneself off from the world only when one refrained from killing, stealing, telling lies, slandering, and only when one was abstemious, not conceited, and controlled in one's temper.

(5) Jīvaka Sutta

This discourse was given at Rājagaha in connection with Jīvaka, the great physician, who enquired whether it was true that the Buddha ate the meat of animals killed purposely for him. The Buddha told him that he had made it a rule for the bhikkhus not to partake of any meat which they saw or heard or had reason to suspect to be especially prepared for them. Further, a bhikkhu should not show eagerness for food nor be greedy in eating; he should eat with reflection that he took the meal only to sustain the body in order to pursue the path of liberation.

(6) Upāli Sutta

A prominent, wealthy lay disciple of Nigaṇṭha Nāṭaputta was sent by his master to meet the Buddha and defeat him in argument on certain aspects of the Theory of Kamma. Whereas the Nigaṇṭha stressed on the physical and vocal actions being more productive of resultant effects, the Buddha maintained that it was volition or mental action that was paramount. By means of his discourse the Buddha converted Upāli, and overwhelmed by intense wrath over the loss of his most prominent disciple, Nāṭaputta died.

(7) Kukkuravatika Sutta

This discourse, given by the Buddha to two naked ascetics named Puṇṇa and Seniya at the market town of Koliya, deals with four kinds of actions and four kinds of resultant effects arising therefrom: (i) black deed leading to black result, (i) white deed leading to white result, (iii) deed which is both black and white leading to result which is both black and white and (iv) deed which is neither black nor white leading to result which is neither black nor white.

(8) Abhayarājakumāra Sutta

Prince Abhayarājakumāra was sent by Nigaṇṭha Nāṭaputta to ask the Buddha whether he uttered unpleasant words about the destiny of Devadatta. The Buddha enumerated six modes of utterances out of which he would make two modes of utterances: words which are true, profitable but not pleasant to others and words which are true, profitable and pleasant to others.

(9) Bahuvedanīya Sutta

This discourse was given at Sāvatthi to explain the various kinds of *vedanā* which might be two in number: *sukha* and *dukkha vedanās*; or three in number by including the *upekkhā vedanā*; or five, six, eighteen or thirty-six, or one hundred and eight, depending on the method of enumeration. Ordinarily sensations that arise from pleasures of the senses are regarded as *sukha*, or happiness. But the Buddha explains that the acme of happiness is attainment of *nirodha samāpatti*.

(10) Apaṇṇaka Sutta

This discourse was given by the Buddha to the villagers of Sālā in the country of Kosala who had not yet accepted any of the teachings taught by leaders of the various sects visiting their village. The Buddha showed them the right path which would not lead them astray. The wrong views of the sectarians were contrasted against the right views propounded by the Buddha; the disadvantages of wrong views, and the advantages of right views were explained.

II. Bhikkhu Vagga

(1) Ambalaṭṭhikarāhulovāda Sutta

In this discourse, given at Rājagaha, the Buddha exhorted his son Rāhula, a sāmaṇera aged seven, on the necessity of observing the fundamental moral precept of truthfulness, and of practising mindfulness, by giving the similes of the upturned water pot, the royal elephant and the mirror.

(2) Mahārāhulovāda Sutta

This discourse on the five khandhas was given at Sāvatthi by the Buddha to Rāhula at the age of eighteen. The Venerable Sāriputta also taught Rāhula the meditation on Ānāpāna. The Buddha further explained to him the advantages of Ānāpāna meditation and gave him another discourse on the four great elements.

(3) Cūḷamālukya Sutta

This discourse was given at Sāvatthi to the bhikkhu Mālukya. Bhikkhu Mālukya interrupted his meditation one afternoon, went to the Buddha and asked him the wellknown classical questions: Is the universe eternal or not etc.; is the soul the same as the body, is soul one thing and body another, etc.; does life exist after death, or does it not exist after death.

The Buddha explained to him that the practice of the holy life did not depend upon these views. Whatever view one may hold about them, there would still be birth, ageing, decay, death, sorrow, lamentation, pain, grief, distress. The Buddha said that he taught only about dukkha, the cause of dukkha, the cessation of dukkha and the way leading to the cessation of dukkha.

(4) Mahāmālukya Sutta

This discourse was given to bhikkhu Mālukya at Sāvatthi to explain the five fetters, namely, personality belief, doubt, attachment to wrong practice, sensual desires and ill will, which lead beings to lower destinations.

(5) Bhaddāli Sutta

This discourse, given at Sāvatthi, is an exhortation to bhikkhu Bhaddāli who refused to obey the disciplinary rule of not eating after midday and in the evening; the Buddha explained why bhikkhus in the Teaching should respect the disciplinary rules laid down by him.

(6) Laṭukikopama Sutta

This discourse was given to the Venerable Udāyi in connection with observance of disciplinary rules and precepts. When the five strengths (*balas*), namely, faith, energy, mindfulness, concentration and insight are not well developed, the bhikkhu finds even a paltry restraint like refraining from eating meals in the afternoon and in the evening very irksome and onerous. But when the five *Balas* are fully developed, even stringent rules can be observed without any difficulty or discomfort.

(7) Cātuma Sutta

This discourse was given at Cātuma to the disciples of the Venerable Sāriputta and the Venerable Mahā Moggallāna, who came with five hundred bhikkhus to see the Buddha. The five hundred bhikkhus made a lot of noise while settling down. The Buddha refused to see them at first, but later relented and taught them the dangers in the life of a bhikkhu. Just as there are dangers and hazards in a sea like stormy waves, crocodiles, whirlpools, and sharks, so also there are dangers against which the bhikkhu must be always on guard, namely, ill will against those who instruct them and guide them; dissatisfaction with training rules such as those concerning taking of meals or dealing with womenfolk; and pleasures of senses.

(8) Naḷakapāna Sutta

This discourse was given to the Venerable Anuruddha and to the villagers of Naḷakapāna to explain that unless a bhikkhu had attained the higher stages of Magga and Phala, accomplishments in supernormal psychic powers may prove to be harmful to him. The Buddha himself talked about the destinations of the departed persons not to earn praise and admiration but to arouse enthusiasm and faith in his disciples.

(9) Goliyāni Sutta

This discourse was given at Rājagaha by the Venerable Sāriputta to Goliyāni Bhikkhu concerning eighteen dhammas which a forest dwelling bhikkhu should observe.

(10) Kīṭāgiri Sutta

This discourse was given at the market town of Kīṭāgiri on the advantages of taking meals only before noon and the disadvantages of eating in the evening.

III. Paribbājaka Vagga

(1) Tevijjavaccha Sutta

Vacchagotta, the wandering ascetic, questioned the Buddha whether it would be true to say that Sabbaññuta Ñāṇa was constantly and continuously present to him all the time, while walking or standing,

asleep or awake. The Buddha replied that it would not be true to say so. It would be true to say only that the Buddha was accomplished in the three kinds of knowledge, namely, knowledge of the past, power of divine seeing, and knowledge of liberation.

(2) Aggivaccha Sutta

This discourse was given by the Buddha at Sāvatthi in connection with Vacchagotta who approached the Buddha quite often to ask many questions about *atta*. On this occasion too he asked the Buddha whether there was *atta*, whether *atta* was permanent, etc. The Buddha told him he held no theories about *atta* because he had seen the nature of things as they really were. Then he explained to him the dhamma in some detail.

(3) Mahāvaccha Sutta

This discourse was given by the Buddha to Vacchagotta at Rājagaha. On his Visit to the Buddha after a long interval, Vacchagotta no longer troubled the Buddha with his speculations about *atta*, *loka*, etc.; instead, he requested to be taught on good and bad deeds (Kusalākusalaṃ Kammaṃ) in brief. The Buddha explained to him the dhamma on good and bad deeds in brief as well as in detail.

Vacchagotta became a disciple of the Buddha and received admission into the Order. Then practising the dhamma as instructed, he ultimately attained Arahatship, realizing Nibbāna. The problems of *atta*, *loka*, etc., no longer obsessed him.

(4) Dīghanakha Sutta

This important discourse was given by the Buddha in the Sūkarakhata Cave near Rājagaja, to Dīghanakha, the wandering ascetic, a nephew of the Venerable Sāriputta, in order to remove his wrong views of annihilation. As the Buddha taught him the dhamma contemplation of the body and contemplation of sensation (sukha, dukkha, adukkhama-sukha), his uncle the Venerable Sāriputta was standing behind the Buddha, fanning him. It was only fifteen days ago that the Venerable Sāriputta had been admitted into the Order by the Buddha. While following the progress of the discourse, as though sharing the food prepared for another, the Venerable Sāriputta advanced rapidly from the stage of a Sotāpanna which he had already reached, and attained the perfect state of Arahatship with the fourfold Analytical Knowledge

(Paṭisambhidā Ñāṇa), At the end of the discourse his nephew, the wandering ascetic Dīghanakha, became a Sotāpanna.

(5) Māgaṇḍiya Sutta

This discourse was given by the Buddha at the market town of Kammāsadhamma in the Kuru country in connection with Māgaṇḍiya, the wandering ascetic, who resented the Buddha's criticism of his wrong beliefs. The Buddha exhorted him to practice control of the senses and sensuous thoughts. He told the wandering ascetic the story of his renunciation, how he had left his luxurious palaces and how, on discovering the Truth, he found happiness in Arahattaphala which was far superior to any of the sensuous pleasures. Māgaṇḍiya gave up his wrong views to become a disciple of the Buddha.

(6) Sandaka Sutta

This discourse was given at Kosambī to Sandaka, the wandering ascetic, and his followers by the Venerable Ānanda. The Venerable Ānanda explained to them the four wrong views of sect-leaders who held there was no existence after death, that there was no evil nor good, no cause for any phenomena, and that there were only aggregates of seven elements. Finally he taught the wandering ascetics the dhamma as expounded by the Buddha. As a consequence of his teaching, Sandaka and his followers abandoned their wrong views and became disciples of the Buddha.

(7) Mahāsakuludāyi Sutta

At one time the Buddha and his company of bhikkhus were residing at Rājagaha where six leaders of sects were also spending the rains with their respective followers. Then Udāyī, the wandering ascetic, who was visited by the Buddha, extolled the virtues of the Buddha saying that other leaders were sometimes criticized even by their followers,

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l. Vide., Majjhimapaṇṇāsa Pāḷi.

3. Paribbājaka Vagga.

6. Sandaka Sutta, Para. 228.

whereas the Buddha was the exception. Even if the Buddha's disciples left the Order, they did not find fault with the Buddha nor the Dhamma. They only blamed themselves for not being able to follow his Teaching. Udāyī attributed this difference in reverential respect enjoyed by the Buddha to five aspects of his virtues. The Buddha rejected Udāyī's enumeration of his virtues which were mostly attributed to ascetic practices, and explained to him the real cause of the total veneration bestowed on him by his followers.

(8) Samaṇamuṇḍika Sutta

The wandering ascetic Uggahamana, son of Samaṇamuṇḍika, was teaching that any recluse who refrained from wrong deed, wrong word, wrong thought, and wrong livelihood was a fully accomplished Arahat. The Buddha rejected his assertion, saying that in that case, even an infant sleeping innocently upon his bed could claim to Arahatship. He then explained that it was only the Noble Path of Eight Constituents leading to Right Knowledge and Right Liberation that could bring about realization of Arahatship.

(9) Cūḷasakuludāyi Sutta

This discourse was given at Rājagaha. The wandering ascetic Sakuludāyi asked the Buddha many questions about atta and sīla, and the Buddha explained to him the practice in the Teaching beginning with the precept of not taking the life of a being and ending with the realization of Nibbāna.

(10) Vekhanasa Sutta

This discourse was given at Sāvatthi. The Buddha explained to Vekhanasa, the wandering ascetic, how happiness accruing from spiritual attainments was superior to that derived from sensuous pleasures. The Buddha also gave the assurance that any honest worker who would follow his instructions sincerely could enjoy the bliss of spiritual attainments.

IV. Rāja Vagga

(1) Ghaṭikāra Sutta

This discourse, given by the Buddha while journeying in Kosala, recounts the story of high devotion of Ghaṭikāra, the potter, who looked after his blind parents and who at the same time attended upon Kassapa Buddha with utter reverence. There was also the account of how Ghaṭikāra forcibly pulled along his friend, young Jotipāla, to where Kassapa Buddha was, to pay respect. After hearing the dhamma discourses young Jotipāla left the household life to be admitted into the Order by Kassapa Buddha. This interesting ancient episode that had happened in Kassapa Buddha's time many aeons ago was recounted to the Venerable Ānanda by Gotama Buddha standing on the very spot where once stood, a long, long time ago, the house of Ghaṭikhāra, the potter. The Buddha concluded his story by revealing that young Jotipāla was none other than the present Gotama Buddha.

(2) Raṭṭhapāla Sutta

Raṭṭhapāla, the son of a wealthy brahmin obtained his parents' permission with great difficulty to become a bhikkhu under the guidance of the Buddha. After twelve years of strenuous endeavour, when he became a full-fledged Arahat, he visited his parents' home. His parents attempted to entice him with wealth and wife back to household life but to no avail. He taught his parents the law of impermanence, anicca; he said he saw nothing alluring in the wealth and the wife.

(3) Maghadeva Sutta

This discourse was given at the Royal mango grove at Mithilā. The Buddha told the Venerable Ānanda about the noble tradition laid down by the righteous King Maghadeva. When his hair began to turn white, he gave up the household life leaving his dominions to his eldest son. This tradition was handed down from king to son for generations and generations, over thousands and thousands of years until the reign of King Nimi.

King Nimi had a son by the name of Kaḷārajanaka who did not go forth from home life into homelessness when the time came like his predecessors. Kaḷārajanaka terminated the noble practice laid down by the tradition. He thus became the last person of that tradition.

The Buddha revealed that he was the King Maghadeva of that ancient time laying down the noble tradition. The Buddha said that that noble tradition did not lead to calm, to higher knowledge. It only led to the realm of Brahmās. But the noble practice which he was leading now as a Buddha certainly led to the disillusionment with the five khandhas, the abandonment of attachment and the cessation of dukkha; to calm, higher knowledge, penetrative insight and realization of Nibbāna. The Buddha then exhorted, "Ānanda, continue to follow this good practice which I have laid down. Let you not be the person with whom my tradition ends."

(4) Madhura Sutta

This discourse was given by the Venerable Mahākaccāna at Madhura. He refuted the brahmins' claim that only brahmins were noble and superior, and that others were inferior. He explained to King Madhura that it was one's morality, not birth that established one's nobility. Anyone whether Brahmin, Khattiya, Vessa or Sudda, committing a wrong deed would be born again in the states of woe; anyone doing a good deed would be born again in a happy realm. After this discourse by the Venerable Mahākaccāna, King Madhura, formerly of another faith, took refuge in the Buddha, the Dhamma and the Saṃgha.

(5) Bodhirājakumāra Sutta

This discourse was given by the Buddha at Susumāragira in the country of Bhagga in connection with the statement made by Prince Bodhi that "sukha, happiness, cannot be attained through sukha; sukha can be attained only through dukkha". The Buddha said he had also once thought in a similar manner, and recounted the whole story of his renunciation, his struggles with wrong practices, frantic search for the Truth, and ultimate enlightenment. When asked by the prince how long would it take a bhikkhu to achieve, in this very lifetime, the supreme goal of the holy life, Arahatship, the Buddha stipulated five attributes for the aspiring bhikkhu. If he was equipped with five attributes: faith, good health, integrity (not being deceitful), unrelenting zeal, and sufficient intellect to understand the phenomena of 'arising and passing away', and having the Tathāgata as his instructor and guide, a bhikkhu would achieve the Arahatship within seven years at most. Under the most favourable circumstances he could become accomplished within half a day.

(6) Aṅgulimāla Sutta

This discourse, given by the Buddha at Sāvatthi, describes how Aṅgulimāla, the notorious robber and murderer, was tamed by the Buddha, and how he took refuge in the Buddha, the Dhamma and the Saṃgha. Although he had the name of Ahiṃsaka, Non-violence, he was formerly cruel and murderous and was called Aṅgulimāla by people. Being tamed now by the Buddha, he ceased hurting anyone, and started living a life true to his name. He had become an Arahat.

(7) Piyajātika Sutta

A householder of Sāvatthi whose son had died went to see the Buddha who told him that dear beloved ones formed a source of sorrow as they brought pain and grief. The householder was displeased with what the Buddha said. Gamblers playing with dice just close by the Buddha's monastery told him differently. They said that loved ones surely brought joy and happiness. King Pasenadi concurred with the gamblers but his queen Mallikā maintained that only what the Buddha said must be true. She justified her faith in the Buddha by giving many illustrations of the Buddha's penetrating and illuminating wisdom. King Pasenadi was finally won over to her view.

(8) Bāhitika Sutta

This discourse was given at Sāvatthi by the Venerable Ānanda to King Pasenadi on the bank of the River Aciravatī. He dealt with unwholesome deeds, words and thoughts which were blameworthy and wholesome deeds, words and thoughts which were praiseworthy. King Pasenadi was pleased with the discourse and made a gift of cloth from the country of Bāhiti to the Venerable Ānanda.

(9) Dhammacetiya Sutta

King Pasenadi of Kosala once came to see the Buddha. Entering the dwelling where the Buddha was staying, he fell on his forehead at the feet of the Buddha. When asked by the Buddha why he was showing such extreme humbleness and respect to the body of the Buddha, the king launched eloquently on a eulogy of the Buddha, praising his virtues. The Buddha told his bhikkhus that the words uttered by the king constituted a memorial in honour of the Dhamma and urged them to learn this memorial and recite it frequently.

(10) Kaṇṇakatthala Sutta

This discourse, given by the Buddha at Uruññā, contains answers to King Pasenadi Kosala's questions about four classes of people and their destinations after death, about Sabbaññuta Ñāṇa, and about the great Brahmā.

V. Brāhmaṇa Vagga

(1) Brahmāyu Sutta

The Brahmin Brahmāyu was one hundred and twenty years old when he heard of the fame of the Buddha. He sent his disciple Uttara who was well versed in Vedas to find out by examining the thirty-two physical characteristics of a great man whether Gotama was indeed an Enlightened Buddha. On Uttara's good report testifying to the Buddha having the requisite characteristics of a Buddha, Brahmāyu went himself to see the Buddha. Fully satisfied, after hearing the graduated discourse, that Gotama was indeed an enlightened Buddha, he became a devoted disciple and, achieving the third stage of the Path and Fruition, an Anāgāmī before he passed away.

(2) Sela Sutta

Sela was a brahmin of Āpaṇa market-town, who on hearing about the fame of the Buddha from Keṇiya the hermit went to see the Buddha accompanied by three hundred young brahmins. After hearing a discourse from the Buddha he became fully convinced that he had indeed seen a truly enlightened Buddha. All of them requested for and received permission from the Buddha to join the Order.

(3) Assalāyana Sutta

Some five hundred brahmins who had come to Sāvatthi on business attempted to challenge the Buddha on his views with regard to the purity and nobility of the four classes of people. They sent Assalāyana, a highly talented young man well-versed in the Vedas, to contest with the Buddha. The young man's meeting with the Buddha ended up in his conversion.

(4) Ghoṭamukha Sutta

A discussion took place between the Venerable Udena and a brahmin by the name of Ghoṭamukha on the subject of the practice of the holy life. The Venerable Udena described four kinds of persons engaged in ascetic practices. After the discourse the Brahmin became a disciple of the Venerable Udena and took his refuge in the Buddha, the Dhamma and the Saṃgha.

(5) Caṅkī Sutta

Caṅkī, a brahmin of Opāsāda Village, came to see the Buddha with a large crowd amongst whom was a young brahmin by the name of Kāpāṭika. The young man entered into a discussion with the Buddha about the 'Three Vedas' which had been handed down from generation to generation in unbroken tradition. The tradition which the brahmins believed to be the only Truth was likened by the Buddha to a line of blind men each one clinging on to the preceding one.

(6) Esukārī Sutta

This discourse was given at Sāvatthi in connection with a brahmin named Esukārī. In this sutta too the Buddha rejected the brahmin classification of society into four classes claiming the highest position for the brahmins. It was not only the brahmins who could develop loving-kindness, free from enmity and ill will. Members of other classes also could develop loving-kindness. It was not birth but the practice of wholesome dhamma that made a person noble.

(7) Dhanañjāni Sutta

Dhanañjāni was an old devoted lay disciple of the Buddha. After the death of his first wife who had great faith in the Buddha, the Dhamma and the Saṃgha, he was no longer diligent in and mindful of the practice of dhamma. His second wife was without faith in the Teaching of the Buddha. To maintain his family he resorted to wrongful means of livelihood. The Venerable Sāriputta put him back on the right path. On his deathbed, he sent for the Venerable Sāriputta who solaced him with the dhamma. This caused him on his death to be reborn in the Brahma world. The Buddha asked the Venerable Sāriputta why he had put the old brahmin only on the way to the inferior Brahma world when a higher attainment was possible for him.

(8) Vāseṭṭha Sutta

A discussion had arisen between two brahmin youths Vāseṭṭha and Bhāradvāja on the origin of a brāhmaṇa. Bhāradvāja maintained it was birth, lineage and caste that made a person a brāhmaṇa. Vāseṭṭha believed moral conduct and performance of customary duties were essential qualifications to be a brāhmaṇa. They went to the Buddha for settlement of their dispute.

The Buddha told them that a person was not a brāhmaṇa just because of his birth if he was full of worldly attachments, or was harnessed to greed, ill will, craving, and ignorance. A person became a brāhmaṇa whatever his birth, when he had cut off his fetters of defilements, removed the obstacles of ignorance and attained the knowledge of the Four Noble Truths. The most perfect brāhmaṇa was an Arahat.

(9) Subha Sutta

This discourse was given on account of Subha, son of the brahmin Todeyya, at Sāvatthi. Like other brahmins, Subha believed that only householders could accomplish meritorious deeds in a right manner, not those who had gone forth from the household life. The occupation of householders produced great benefits whereas the occupation of the recluse brought little benefits. The Buddha removed his wrong views and Subha became a devoted disciple of the Buddha.

(10) Saṅgārava Sutta

Saṅgārava was a young brahmin who was full of pride with learning in the Vedas, entertaining wrong views of his birth. He went to ask the Buddha whether the Buddha claimed, like some samaṇas and brāhmaṇas, to have attained in this very life, special knowledge and vision, and reached the other shore. The Buddha explained that there were three kinds of samaṇas and brāhmaṇas who made such claims: those who made the claim through hearsay, having learnt things by hearsay only; those who made the claim by mere reasoning and logic; and finally those who made the claim by personally realizing the penetrative insight of the Dhamma unheard of before.

The Buddha told Saṅgārava that he was of this third type and recounted how he had become accomplished in the dhamma by practice and self-realization.

(c) Uparipaṇṇāsa Pāḷi

1. Devadaha Vagga

(1) Devadaha Sutta

This discourse was given by the Buddha at Devadaha in the country of the Sakyans to refute the wrong views of the Nigaṇṭhas. The Nigaṇṭhas believed that whatever a person experienced in this life was caused by former action. They practiced austerity as a penance to put an end to the result of former action. The Buddha taught them the right path that would lead to the end of suffering.

(2) Pañcattaya Sutta

This discourse was given by the Buddha to bhikkhus at Sāvatthi to explain the wrong beliefs of other sects speculating on whether the world is finite or infinite, etc.

(3) Kinti Sutta

This discourse was given by the Buddha at Pisinārā. The Buddha explained that he taught the dhamma not for the sake of gain, such as robes, alms-food, lodgings, etc., nor in expectation of future happy existences. His teachings, namely, the Four Methods of Steadfast Mindfulness, the Four Right Efforts, etc., in short, the Thirty-seven Factors of Enlightenment were for the attainment of higher knowledge leading to the end of suffering. Whenever there was a dispute ever the doctrine with regard to meanings and words, it should be resolved strictly in accordance with these dhammas.

(4) Sāmagāma Sutta

Nigaṇṭha Nāṭaputta had recently died at Pāvā and his followers had split into two groups. On being informed by Ānanda that he was worried lest there be such a schism among the Order, after the passing away of the Buddha, the Buddha taught this discourse on imperfect and perfect teachers and disciples, on disputes and their origin, and on the essentials of his Teaching.

(5) Sunakkhatta Sutta

Bhikkhu Sunakkhatta, a former Licchavī prince, once enquired of the Buddha whether all the bhikkhus who came to the Buddha and declared their attainment of Arahatship actually attained it. The Buddha said some of them actually did attain Arahatship whereas some deceived themselves; again others claimed Arahatship, knowing full well that they were not entitled to it, simply to trouble him with unnecessary questions. The Buddha then taught him the essential dhammas in which one must become accomplished before one could claim Arahatship.

(6) Āneñja-sappāya Sutta

This discourse was given by the Buddha while he was staying once at Kammāsadhamma, in the country of the Kurus. The Buddha explained to the bhikkhus the dangers of enjoying sensual pleasures, which were transitory, empty and deceptive. He said he had shown them the path leading to imperturbability (Āneñja-sappāya), to the realm of Nothingness, to the realm of Neither Consciousness Nor Non-Consciousness, and ultimately to Nibbāna. He then urged the bhikkhus: "Go to the forest, to solitude. Strive hard in meditation."

(7) Gaṇakamoggallāna Sutta

The Buddha was once asked by the Brahmin Gaṇaka Moggallāna whether there were systematic rules, practices and methods in his Teaching, just as there were training rules, manuals, guidances in various branches of worldly knowledge. The Buddha told him about the Dhamma giving details about precepts to be observed, disciplinary rules to be followed, various concentrations to be developed and jhānas and paññās to be achieved step by step.

(8) Gopakamoggallāna Sutta

Two leading brahmins of Rājagaha asked the Venerable Ānanda whether the Buddha had appointed a particular there to be the head of the Saṃgha after he passed away. Ānanda informed them there was no such person. No person could substitute the Buddha. They wanted to know then if the Saṃgha had agreed upon a certain bhikkhu to be their head. When Ānanda told them there was no such person, they wondered how the Saṃgha could remain in agreement and unity. Ānanda then explained to them that they had indeed refuge in the Dhamma and how the Saṃgha

of each locality recited together the Pātimokkha, the summary of disciplinary rules, every half month.

(9) Mahāpuṇṇama Sutta

The Buddha was sitting in the midst of a large number of bhikkhus out in the open on a full moon night. All the bhikkhus were intently engaged in meditation. The silence of the night was broken by the oldest of the meditating bhikkhus who, with the permission of the Buddha, asked him about the five aggregates of grasping, how craving developed with respect to each aggregate, and how craving would cease. The Buddha explained each point raised by the bhikkhu to the great benefit of the assembled Saṃgha.

(10) Cūḷapuṇṇama Sutta

This discourse was given on how to differentiate between a good man and a bad man, with detailed description of the characteristics of good and bad men.

II. Anupada Vagga

(1) Anupada Sutta

This discourse was given at Sāvatthi. The Buddha brought out in full detail the virtues of one of his two Chief Disciples, the Venerable Sāriputta, extolling his wisdom which was extensive like the big earth, describing how, unlike other ordinary disciples who had attained Arahatship, the Venerable Sāriputta went through the practices for development of sīla, samādhi and paññā in a very thorough manner, step by step, contemplating very intensely on the minutest phenomenon of 'arising and perishing' until he gained the highest goal of the holy life. The Buddha explained also how the Venerable Sāriputta was fully accomplished in the Dhamma to deserve the honour of being a Chief Disciple of the Buddha.

(2) Chabbisodhana Sutta

The Buddha said that when any bhikkhu claimed to the attainment of Arahatship, his claim should not be admitted or rejected outright. His claim should be carefully scrutinized according to the guiding principles provided in this discourse.

(3) Sappurisa Sutta

This describes how a good, worthy man is to be distinguished from a bad, unworthy person enumerating twenty-six characteristics by which each individual is to be judged.

(4) Sevitabbāsevitabba Sutta

This discourse was given briefly by the Buddha, and the Venerable Sāriputta continued to expound it in more detail. It deals with practices and actions which a bhikkhu should or should not resort to. Whatever action or practice or object is conducive to one's spiritual progress and development should be resorted to and made use of; whatever is detrimental to one's spiritual advancement should be rejected.

(5) Bahudhātuka Sutta

This discourse is an analytical study of elements, dhātu; bases, āyatana; the law of dependent origination; and the right or wrong causes. Only the bhikkhu skilled in these studies may be reckoned as a wise person.

6) Isigili Sutta

This discourse was given by the Buddha at Isigili, one of the hills surrounding Rājagaha. This is an account of why this hill was called by that name and of the many Paccekabuddhas who used to dwell there.

(7) Mahācattārīsaka Sutta

This discourse is a detailed exposition on Right Concentration which has its base in the other seven constituent parts of the Noble Path, on twenty meritorious dhammas and on twenty demeritorious dhammas.

(8) Ānāpānassati Sutta

Ānāpānassati as a method of meditation was explained to a large gathering of bhikkhus including nearly all well-known senior disciples such as the Venerable Sāriputta, Mahā Moggallāna, Mahā Kassapa, Anuruddha, Ānanda etc. Development of mindfulness of respiration establishes a person in the Four Methods of Steadfast Mindfulness. The Four Methods of Steadfast Mindfulness, being developed, establishes a person in the Seven Factors of Enlightenment. The Seven Factors of

Enlightenment, being developed, bring about Insight Knowledge and emancipation.

(9) Kāyagatāsati Sutta

This discourse describes the meditation practice involving contemplation on the thirty-two parts of the body. The practical steps in the method as well as its advantages are fully explained.

(10) Saṅkhārupapatti Sutta

This discourse explains how it is possible to have one's wish fulfilled if one is well established in the five wholesome dhammas, namely, faith, moral conduct, learning, liberality and wisdom.

III. Suññata Vagga

(1) Cūḷasuññata Sutta

The Buddha once told Ānanda that he often dwelt in the liberation of the void, Suññata-vihāra. When requested by Ānanda, he explained what liberation of the void meant — Liberation through Insight that discerns voidness of self.

(2) Māhasuññata Sutta

Seeing many bhikkhus living together in a crowded dwelling place, the Buddha told Ānanda that a bhikkhu should not like living in company. Solitude is most beneficial for a bhikkhu. He urged bhikkhus to look upon him as a sincere friend who would repeatedly point out their faults to help correct them.

(3) Acchariya-abbhuta Sutta

This discourse is an account of the twenty marvellous attributes of the Buddha as extolled by the Venerable Ānanda.

(4) Bākula Sutta

Bhikkhu Bākula, aged one hundred and sixty years, met his old friend, the naked ascetic Kassapa, after he had been in the Order of the

Buddha for eighty years. Kassapa asked him how often he had indulged in sexual intercourse during those eighty years. Bākula told his friend the marvellous attributes he possessed as an Arahat, including the fact that he became an Arahat after seven days of strenuous endeavour, after which he was completely rid of moral defilements.

(5) Dantabhūmi Sutta

In this discourse the Buddha explained to the novice Aciravata how a young prince like Prince Jayasena, son of King Bimbisāra could not hope to know, to see, to realize such dhammas as concentration and jhānas, living as he did in the lap of luxury, surrounded by pleasures of senses, enjoying the pleasures of senses and consumed and overwhelmed by the flames of desires. The Buddha pointed out the difference in outlook between an Arahat and an ordinary uninstructed person giving the simile of a tamed elephant and a wild elephant of the forest.

(6) Bhūmija Sutta

This discourse was given by the Venerable Bhūmija to his nephew, Prince Jayasena to explain how Fruition would result by practising the Noble Path of Eight Constituents. The Buddha confirmed that only by following the right Path, namely, the Noble Path of Eight Constituents and not any other Path, Fruition would result. The Buddha gave the similes of attempting to make oil out of sand, squeezing the horns of a cow for milk, churning water to make butter, and rubbing two pieces of wet green wood to make fire.

(7) Anuruddha Sutta

This discourse was given by the Venerable Anuruddha to Pañcakaṅga, the carpenter, to explain the difference between Appamāṇa Cetovimutti, liberation through practice of four *Brahmavihāra* Meditation and Mahaggata Cetovimutti, liberation through *Kasiṇa* Meditation using a meditational device.

(8) Upakkilesa Sutta

Once the Buddha left Kosambī because of quarrelling, contentious bhikkhus and went to Pācinavaṃsa Park where the Venerable Anuruddha, the Venerable Nandiya and the Venerable Kimila were

staying. When these bhikkhus informed the Buddha about the aura (obhāsa) and vision (dassana) of various shapes and forms they perceived in the course of their meditation, the Buddha taught them about Upakkilesa, mental defilements, that appear at a certain stage in meditation process. They should be on their guard not to be led astray by these deceptive defilements.

(9) Bālapaṇḍita Sutta

This discourse was given by the Buddha at Sāvatthi on fools and characteristic behaviour of fools; on how evil thoughts, words and deeds of fools harm themselves and others; and on how these evil actions lead fools to states of misery and woe. The utter wretchedness and intense suffering in such states beggar description. Once a fool, through his evil actions, found himself in one of the nether regions, there was very little likelihood for him to rise again to the upper realms. The chances are more remote than that of a blind turtle to get his head through a single hole in a yoke which was being tossed about in a stormy sea.

The discourse deals also with the wise and their characteristics; the wholesome thoughts, words and deeds of the wise, the wholesome effects resulting from such meritorious actions and bliss enjoyed by them in the realms of happiness.

(10) Devadūta Sutta

This is a discourse on evil results arising from evil action, giving details of suffering in realms of misery and woe.

IV. Vibaṅga Vagga

(1) Bhaddekaratta Sutta

This sutta which means 'a discourse on a night of good meditation' gives a detailed description of *Vipassanā* meditation. The Buddha urged the bhikkhus not to dwell in the past which was gone, nor to seek the future which was unattained yet, but to perceive the dhamma in the phenomena presently occurring, at the same time not becoming involved in and attached to them.

(2) Ānanda-bhaddekaratta Sutta

This is a discourse in which the Venerable Ānanda repeated to the bhikkhus the Bhaddekaratta Sutta, for which performance he was highly commended by the Buddha.

(3) Mahākaccāna-bhaddekaratta Sutta

This is a detailed exposition by the Venerable Mahākaccāna on *Vipassanā* meditation of the five *khandhas* as explained by the Buddha in the Bhaddekaratta Sutta. The Venerable Mahākaccāna was commended by the Buddha for his exposition.

(4) Lomasakaṅgiya-bhaddekaratta Sutta

This is a detailed exposition by the Venerable Lomasakaṅgiya on *Vipassanā* meditation of the five *khandhas* explained in the Bhaddekaratta Sutta.

(5) Cūḷakamma-vibhaṅga Sutta

Young Subha, son of the Brahmin Todeyya, was curious to know why some were born in high class families, some in low class families; why some were born rich, others poor; why some were beautiful, others ugly; why some were of good health with a long span of life, others of poor health with a short span of life, etc. He approached the Buddha and asked fourteen questions in all to satisfy his curiosity. The Buddha gave a long discourse on *kamma* and its resultant effects. Deeds, words and thoughts have endless consequences of joy and sorrow to be experienced in this very life and hereafter. Men depend on their own deeds and nothing else for their condition and status in life.

(6) Mahākamma-vibhaṅga Sutta

This is another discourse on *kamma* and its resultant effects which are most difficult to foresee. How the workings of *kamma* were most strange and surprising were explained with reference to four types of individuals.

(7) Saḷāyatana-vibhaṅga Sutta

This discourse is a detailed analytical exposition on six internal sense bases, six external sense bases, six types of consciousness arising from six types of contact, etc., by the Buddha.

(8) Uddesa-vibhaṅga Sutta

In this discourse, the Buddha taught briefly how restraint of the mind with regard to external sense bases and non-attachment to internal sense bases led to the cessation of suffering. The Venerable Kaccāna gave an exposition on this subject which earned him praise from the Buddha.

(9) Araṇa-vibhaṅga Sutta

This discourse is an exhortation on the practice of the Middle Path, avoiding the two extremes of indulgence in sensual pleasures and practice of self-mortification, and on modes of conduct, not indulging in backbiting; not keeping to colloquial vocabulary only and not spurning the conventional usage of the language, but speaking gently, slowly.

(10) Dhātu-vibhaṅga Sutta

This is an important discourse taught to Pukkusāti, a recluse who had left the homelife inspired by the fame of Gotama Buddha whom he had not yet met and whom he was on his way to see. The Buddha went purposely to meet this recluse in a potter's hut to teach this discourse: A man is made up of six elements, namely, solidity, fluidity, heat, motion, space and consciousness. On analysis, none of these elements is found to be 'mine' or 'me' or 'my self '. All of them are subject to the law of impermanence, so are the three types of sensation. When a bhikkhu perceives the real nature of the physical and mental phenomena, he becomes endowed with absolute wisdom, Knowledge of the Noble Truth.

(11) Sacca-vibhaṅga Sutta

In this discourse the Buddha taught the bhikkhus the Four Noble Truths as he had done at the time of giving the discourse on the Turning of the Wheel of Dhamma at Isipatana in Bārāṇasī. He then urged the bhikkhus to seek guidance from the two theras, the Venerable Sāriputta and the Venerable Mahā Moggallāna, likening the Venerable Sāriputta to a mother and the Venerable Mahā Moggallāna to a foster-mother. The

Venerable Sāriputta could analyse and explain the Four Noble Truths in detail and lead them to the stage of the first Path and Fruition. The Venerable Mahā Moggallāna could then lead them on till the highest Path and Fruition, the Arahatship, was achieved.

(12) Dakkhiṇā-vibhaṅga Sutta

This discourse was given to the Buddha's foster-mother Mahāpajāpati on the occasion of her offering to the Buddha a set of robes made by her own hand. The Buddha urged his foster-mother to make the offering to the Saṃgha, the community of bhikkhus. He enumerated fourteen kinds of donations to individuals and seven kinds of donations to the Saṃgha, explaining the superior benefit accruing from offerings made to the Saṃgha.

V. Saḷāyatana Vagga

(1) Anāthapiṇḍikovāda Sutta

This discourse was given by the Venerable Sāriputta to Anāthapiṇḍika on his death-bed. The Venerable Sāriputta enjoined him not to grasp at the six internal sense bases, nor the six external sense bases, nor the feelings that arise in relation to them, nor at the six elements (including space and consciousness), nor at the five aggregates, nor the realms of Infinite Space, of Infinite Consciousness, of Nothingness, of Neither Consciousness Nor Non-Consciousness. With no attachment to any of them, there would come liberation.

(2) Channovāda Sutta

The Venerable Channa was very ill. The Venerable Sāriputta and Cunda paid him a visit. They gave him solace by giving instruction on *Vipassanā* meditation. The Venerable Channa died an Arahat.

(3) Puṇṇovāda Sutta

This discourse was given to Bhikkhu Puṇṇa by the Buddha on how to practise the holy life in solitude. When the Buddha asked him how he would contend with the dangers which infested the locality where he was

going to stay, he told the Buddha of the six categories of fortitude he was endowed with, including indifference to an attack even on his life.

(4) Nandakovāda Sutta

This discourse was given by the Venerable Nandaka to five hundred bhikkhunīs in the presence of the Buddha one full moon night. He dealt with the twelve categories of internal and external sense bases, the six types of consciousness, their impermanent nature and how to practice the Seven Factors of Enlightenment. He won the approval of the Buddha for his lucid exposition of the Dhamma.

(5) Cūḷarāhulovāda Sutta

This discourse was given by the Buddha to his son Rāhula who was then a bhikkhu of the Order fully mature to receive the highest dhamma. The Buddha exhorted him, in the form of questions and answers on the impermanent nature of the twelve sense bases, in consequence of which the Venerable Rāhula attained to Arahatship.

(6) Chachakka Sutta

This discourse was given by the Buddha frequently to many bhikkhus on the six internal sense bases, the six external sense bases, six types of consciousness, six types of contacts, six types of sensation, six kinds of craving and on how their interrelationship led to continuity of phenomena from one existence to another.

(7) Mahāsaḷāyatanika Sutta

This discourse is an exposition on how the ignorance of the six categories of dhamma such as the six internal sense bases, etc., gives rise to craving, and craving to suffering. It also explains how, when they are seen as they really are by following the Noble Path of Eight Constituents, the knowledge of the Seven Factors of Enlightenment arises resulting in the perfect Peace of Nibbāna.

(8) Nagaravindeyya Sutta

This is a discourse in which the Buddha explained to the villagers of Nagaravinda the distinction between samaṇas and brāhmaṇas who

deserved honour and homage and those who did not. Only those religious teachers who had discarded the craving that arose out of *āyatana* dhammas were worthy of veneration.

(9) Piṇḍapātapārisuddhi Sutta

This is an exhortation to bhikkhus to keep themselves pure in mind while going on alms round or while eating their meal, by discarding craving, removing hindrances and developing the knowledge of the Seven Factors of Enlightenment through continuous practice.

(10) Indriyabhāvanā Sutta

This discourse was given to the Venerable Ānanda by the Buddha showing the difference between the control of senses practised by an Arahat and that practised by one still under training. The Buddha explained that feelings of liking, disliking or of indifference that arise from conditioned phenomena could be soon eliminated by the practice of *Vipassanā* Meditation.

Chapter VI.

Saṃyutta Nikāya

This collection of discourses in the Suttanta Piṭaka known as Saṃyutta Nikāya has 7762 suttas of varied length, generally short, arranged in a special order according to subject matter into five major divisions: (a) Sagāthā Vagga, (b) Nidāna Vagga, (c) Khandha Vagga, (d) Saḷāyatana Vagga and (e) Mahā Vagga. Each major vagga is divided into fifty-six groups known as saṃyuttas — related subjects grouped together. The saṃyuttas are named after the subjects they deal with, for example, Bojjhaṅga Saṃyutta on the Seven Factors of Enlightenment, or after some principal personalities such as the Venerable Sāriputta, King Pasenadi of Kosala, or Sakka. Kosala Saṃyutta is a group of discourses concerning King Pasenadi of Kosala, and Devata Saṃyutta deals with devas like Sakka, Indra, Brahmā, etc. Each saṃyutta is further divided into sections which are made up of individual suttas. Thus the well-known Dhammacakkappavattana Sutta is the first discourse (sutta) in the second section of Sacca Saṃyutta which comes under the Mahāvagga division of Saṃyutta Nikāya. In the following excerpts from Saṃyutta Nikāya, only a few suttas representing each major division are given.

(a) Sagāthā Vagga Saṃyutta Pāḷi

This major division of Sagāthā Vagga Saṃyutta Pāḷi contains eleven saṃyuttas with discourses grouped according to characters appearing in them, the king of devas, the devas, the Brahmā, Māra, King of Kosala, bhikkhus and bhikkhunīs. The name of the Vagga, Sagāthā, is derived from the fact that various personalities appearing in the discourses conducted their dialogues or interviews with the Buddha mostly in verse.

Devatā Saṃyutta

On the request of a Brahmā, the Buddha explains in the Oghataraṇa Sutta of this saṃyutta that he crosses over the flood of sensuous desire, of existence, of wrong views and of ignorance neither by remaining inactive, nor by making strenuous efforts. By remaining inactive he will be sucked into the whirlpool; by making frantic efforts he will be swept away in the current of the flood. He follows a middle course.

The Buddha also teaches in other suttas of this saṃyutta that all beings are entangled in the mesh of attachments brought about by six internal sense bases and six external sense objects. The way to escape from these entanglements is to become established in sīla, to develop Concentration Meditation and Insight Meditation in order to be fully accomplished in the higher knowledge of liberation.

Until one becomes fully developed in the knowledge of the Path, *tanhā* can still give rise to rebirth. This fact is borne out by the story of a deva named Samaṇa, given in Accharā Sutta. A certain young man having faith in the Teaching of the Buddha gets himself admitted into the Order. Then taking a meditation subject of his choice, he repairs to a solitary abode in the forest and devotes himself incessantly to the practice of meditation.

His efforts at meditation are very strenuous. Thus striving day and night and getting enervated by lack of sufficient nourishing food, he is suddenly seized with a paralytic stroke which causes him instant death. Although he has put in a great deal of effort in the practice of meditation, he passes away without even attaining the stage of Sotāpanna, the Stream-winner.

Because of *tanhā* which he has not yet eradicated, he has to go through the round of existences again; but in consequence of the merit he has acquired in the practice of meditation, a magnificent celestial palace awaits him in the celestial abode of the Tāvatiṃsa.

By spontaneous manifestation, he appears as if just awakened from sleep, at the entrance of the palace, a celestial being resplendent in full celestial attire. He does not realize that he has taken a new existence in a new world. He thinks he is still a bhikkhu of the human world. The celestial maidens, who are awaiting his arrival, bring a body-length mirror and place it in front of the deva. On seeing his reflection in the mirror, he finally realizes that he has left the bhikkhus' existence and has arisen in the celestial realm.

The Samaṇa Deva is greatly perturbed then. He reflects that he has taken up meditation not to be reborn in the celestial land but to attain the goal of Arahatta Fruition. So without entering the palatial building, he repairs hastily to the presence of the Buddha. He asks of the Buddha how to avoid, and proceed past the Mohana garden, the Tāvatiṃsa celestial abode, full of celestial maidens who to him appear as demons. The Buddha advises him that the straight path for a quick escape is the Noble Path of Eight Constituents using the two-wheeler *Vipassanā* carriage, fitted with the two wheels of physical exertion and mental exertion.

While the Buddha is teaching the Dhamma in three verses, Samaṇa Deva is able to develop quickly successive *Vipassanā Ñāṇas* step by step until he attains the first Path and Fruition.

Devaputta Saṃyutta

In Rohitassa Sutta of this saṃyutta, Rohitassa Deva comes to the Buddha with another problem. He tells the Buddha that he was in a former existence a hermit endowed with supernormal psychic power which enabled him to traverse throughout the universe with immense speed. He had travelled with that speed for over one hundred years to reach the end of the world but he did not succeed. He wants to know whether it would be possible to know or see or reach the end of the world where there is no birth nor death by travelling there. The Buddha says he does not declare that there is a world's end where there is no birth nor death to be known or seen or reached by travelling there. Yet he does not say that there is an ending of suffering without reaching Nibbāna. It is in the fathom long body of oneself with its perception and its mind that the Buddha describes the world, the origin of the world, the cessation of the world and the way leading to the cessation of the world. The Buddha's way leading to the cessation of the world is the Noble Path of Eight Constituents.

Kosala Saṃyutta

In this saṃyutta are interesting suttas which describe frequent meetings of the Buddha with King Pasenadi of Kosala. The king has heard of the fame of the Buddha from his queen Mallikā but has not yet met him. But when at last he meets the Buddha as described in the Dahara Sutta, he puts a direct question whether the Venerable Gotama claims to have attained the Supreme Enlightenment. He says that there are other religious teachers such as Pūraṇa Kassapa, Makkhali Gosāla, Nigapṭha Nāṭaputta, Sañcaya, Pakudha and Ajita, with their own order, with their own followers, who are much older than the Buddha and are generally regarded to be Arahats. Even these teachers do not make claim to Supreme Enlightenment.

The Buddha replies that if it can be rightly said of anyone to have attained the Supreme Enlightenment, then it is only of himself that it can

rightly be said. The Buddha adds that there are four things that should not be looked down upon and despised because they are young. They are a young prince, a serpent, a fire and a bhikkhu. A young prince of noble parentage should not be despised. He might one day become a powerful ruler and wreak royal vengeance. A writhing snake moves very fast; it might attack and bite a heedless man. A small fire, when heedlessly ignored might grow in intensity and cause untold damage. A man treating a virtuous bhikkhu with contempt might bring upon himself unwholesome results such as dwindling prosperity and lack of offspring to inherit from him.

Dutiya Aputtaka Sutta describes another occasion when King Pasenadi calls on the Buddha after he has just taken over an immense accumulation of wealth belonging to a multi-millionaire who has died recently. The dead man has left behind treasure worth over one hundred lakhs which, in the absence of any heirs to claim, becomes the king's property. The king reports that the dead millionaire was a great miser, a niggardly person, begrudging even to himself the luxury of comfortable living. He wore only very rough, thread-bare clothes, eating poor, coarse food and travelled about in an old, roofless rickety carriage.

The Buddha confirms that what the king says about the millionaire is quite true and tells the king the reason for the millionaire's miserliness. In one of his past existences, he met a Paccekabuddha going round for alms-food. He gave permission to his family to offer food to the Paccekabuddha and went out to attend to some business. On his way back, he met the Paccekabuddha whom he asked whether he had been given any alms-food by his family, and looked into the bowl. On seeing the delicious food in the bowl, an unwholesome thought suddenly arose in his mind that it would have been more profitable to feed his servants with such food than to give it away to a Paccekabuddha.

For his good deed of allowing his family to make the offering to a Paccekabuddha he was reborn in the deva world seven times and became a millionaire seven times in the human world. But as a result of the ill thought he had entertained in that previous existence he never had the inclination to live a luxurious life enjoying fine clothes, good food, and riding in comfortable carriages.

The millionaire has now exhausted the good as well as the bad effects of his thoughts and actions with regard to the offering of food to the Paccekabuddha. But unfortunately he has to face the consequences of a more serious evil deed, that of causing the death of his own nephew in a past existence.

The Buddha tells the king that he is therefore reborn, after his death in the human world, in the state of the most intense suffering, Mahāroruva.

Brāhmaṇa Saṃyutta

Many brahmins of Bhāradvāja clan become devoted disciples of the Buddha, ultimately attaining Arahatship. At first, all of them are quite unfriendly, if not openly hostile. Bhāradvāja Gotta, mentioned in Dhanañjānī Sutta, is such a brahmin. Although his wife Dhanañjānī is a disciple of the Buddha, very much devoted to his Teaching, Bhāradvāja Gotta and his brahmin teachers show great contempt for the Buddha and his Teaching.

On one occasion when Bhāradvāja is giving a feast to his brahmin teachers, his wife while in the course of waiting upon these brahmins slips accidentally and, as she tries to regain her balance, blurts out three times in excitement the formula of adoration to the Buddha: 'Namo Tassa Bhagavato Arahato Sammāsambuddhassa'. Upon hearing the word 'Buddha', the brahmin teachers rise up from their seats and run away helter-skelter in all directions just like a flock of crows in whose midst a stone has been thrown.

Telling his wife in a fury that he would defeat the Buddha in a contest of doctrines, Bhāradvāja goes to see the Buddha. The interview ends up with Bhāradvāja asking the Buddha's permission to enter his Order. He finally attains to Arahatship.

Akkosa Sutta mentions about Bhāradvāja Gotta's younger brother Akkosaka Bhāradvāja, who on hearing that his elder brother has joined the Buddha's Order is highly exasperated. Raging with fury, he storms into the presence of the Buddha whom he reviles and reproaches in the most vulgar, offensive, obscene, foul language.

Very calmly and with great compassion the Buddha asks the young Bhāradvāja if he ever has given gifts to friends and relatives. When the young Bhāradvāja replies that he indeed has made offers of gifts to his friends and relatives, the Buddha asks him, "What happens to the gifts if your friends and relatives do not accept them?"

"Well then they remain with me as my own property," replies Bhāradvāja.

Then the Buddha says, "You have heaped abusive language on us who have not uttered a single word of abuse to you; you have been very offensive and quarrelsome with us who do not offend you nor quarrel with you. Young Bhāradvāja, we do not accept your words of abuse, your offensive and quarrelsome language. They remain with you as your own property."

Taken by surprise by this unexpected reaction, Bhāradvāja is frightened with the thought that this might be a recluse's method of casting a spell on him by way of retaliation. He asks the Buddha if he is angry with him for his rude behaviour. The Buddha states that he has long left anger behind. Being free from all mental defilements how could he take offence with him! To meet anger with anger is to sink lower than the original reviler. He is the conqueror who wins a hard won battle by not retaliating anger with anger.

At the end of the discourse, Akkosaka Bhāradvāja, the younger brother, also leaves homelife to join the Buddha's Order. In time, he too becomes accomplished in higher knowledge and attains to Arahatship.

In Kasi Bhāradvāja Sutta is an account of the Buddha's encounter with the brahmin Kasi Bhāradvāja who is a rich landowner.

It is sowing time and Kasi Bhāradvāja is preparing to start ploughing operations with five hundred ploughs. It is made an auspicious occasion with distribution of food and with festivities. The Buddha goes to where food is being distributed and stands at one side. Kasi Bhāradvāja, seeing him waiting for food, says to him, "I plough, samaṇa, and I sow. Having ploughed and sown, I eat. You too, samaṇa, should plough and sow; having ploughed and sown, you shall eat."

The Buddha replies, "I too plough, brahmin, and I sow, and having ploughed and sown, I eat."

"We see no yoke or plough or pole or oxen of yours. Yet you claim to be a ploughman. How do you explain yourself?" asks the brahmin.

"The faith which I have had since the time of Sumedhā, the hermit, is the seed. It will grow to hear the fruit of Nibbāna. The sīla with which I keep control of my sense doors is the rain. The two kinds of knowledge, mundane and supramundane, I possess are my plough and yoke. Sense of shame for doing evil and fear of evil deeds are the pole and the handle of the plough. My energy is the ox, and my concentration is the rope with which I put the ox to the yoke. My mindfulness is the ploughshare and the goad. Guarded in my speech and modest in the use of food, these self-restraints serve as a fence round my field of Dhamma. With my

harnessed ox as my energy, I have ploughed on, never turning back until the seed produces the fruit of Nibbāna, the Deathless. Having done such ploughing, I eat now what I have sown and I am free from every kind of suffering."

Kasi Bhāradvāja is so delighted and impressed with the Buddha's words that he requests to be regarded as a disciple of the Buddha from that day till the end of his life.

In Gahaṭṭhavandana Sutta the Buddha explains that the brahmins well versed in the Vedas as well as kings ruling over human dominions, and devas of Cātumahārājika and Tāvatiṃsa realm bow in homage to the Sakka, the king of devas. The Sakka himself shows respect and makes obeisance not only to samaṇas who have lived their holy life without any breach of moral conduct for many years but also to the lay disciples of the Buddha who are well established in their faith and who have done meritorious deeds of giving charity, observing the Five, the Eight or the Ten Precepts, and dutifully maintaining their families.

(b) Nidāna Vagga Saṃyutta Pāḷi

This second major division of Nidāna Vagga Saṃyutta Pāḷi contains ten saṃyuttas, all dealing, with fundamental aspects of the doctrine. The discourses are chiefly concerned with the principles of conditionality and interdependence, explained in the detailed formula which is called 'Paṭiccasamuppāda', Conditioned Genesis or Dependent Origination, consisting of twelve factors.

Various aspects of Paṭiccasamuppāda, together with expositions on doctrinal matters concerning practice of the holy life form the main theme of early suttas in these saṃyuttas.

Nidāna Saṃyutta

In Paṭiccasamuppāda Sutta, the first sutta of this saṃyutta, the law of Dependent Origination outlined in the form of a formula is briefly explained by the Buddha to five hundred bhikkhus who are perceived by the Buddha to be sufficiently developed and ripe for the attainment to Arahatship. In the Vibhaṅga Sutta, the second sutta of this saṃyutta, the law of Dependent Origination is explained in fuller detail to the same bhikkhus.

In Pañcaverabhaya Sutta, the Buddha lays down the criteria by which the status of attainment of a noble bhikkhu may be judged. If a bhikkhu is freed of the five dangers arising from five evil deeds, namely, killing, stealing, sexual misconduct, telling lies and taking intoxicating liquor and drugs; if he is established in the four accomplishments of a Sotāpanna, namely, firm faith and confidence in the virtues and attributes of the Buddha, of the Dhamma and of the Saṃgha, and perfect purity in sīla; and if he possesses comprehensive analytical knowledge of the law of Dependent Origination, he is assured of a happy future, with no danger of arising in states of woe and misery and is certain of further advancement in the holy life.

In Puttamaṃsūpama Sutta, it is explained that four nutriments, āhāra, are 'conditions' necessary for the existence and continuity of beings: (i) ordinary material food (kabalīkārāhāra), (ii) contact of sense organs (phassa) with sense objects, (iii) consciousness (viññāṇa), and (iv) mental volitional or will (manosañcetanā).

This sutta is addressed especially to young bhikkhus recently admitted into the Order. They are enjoined to take their meals with due reflection on the loathsome nature of food so as not to be overcome by greed and attachment for it. A bhikkhu should take meals not with a view to enjoy it or relish it, thereby augmenting craving, but just to sustain himself in order that the holy life may be lived. A particularly illuminating parable is used here by the Buddha: A man and his wife set out on a very long journey accompanied by their beloved son. Half-way on their journey they ran short of food. With no means of fresh supply, they plodded on with starvation staring in their face. The little son soon succumbed to hunger and died. The man and his wife decided to save their lives by eating the flesh of their dead son. They ate with no relish nor enjoyment but only to sustain themselves for the rest of the journey.

Other apt parables are given by the Buddha for the understanding of the remaining three nutriments. When one understands the real nature of nutriments on which life depends, one understands the craving, taṇhā, responsible for all the suffering. Thereby the way is open to the supreme liberation, the Arahatship.

Susima Paribbājaka Sutta gives an account of the wandering ascetic Susima who is one of those who join the Buddha's Order with ulterior motives. After the rains residence many bhikkhus come to pay their respect to the Buddha to whom they report their attainment of Arahatship. When he learns from these Arahats that they possess no supernormal powers such as the Divine Power of Vision, Divine Power

of Hearing, or Knowing Other People's Mind, he is very disappointed. He has come into the Order just to acquire such powers with which to win fame and gain for himself.

He approaches the Buddha and inquires how the bhikkhus could claim Arahatship when they possess no supernormal powers. The Buddha explains to him that their liberation is through pure Insight Knowledge, not associated with jhāna accomplishments. Through *Vipassanā* meditation only they have seen the real nature of *nāma* and *rūpa* (realities of nature, Dhammaṭṭhiti) followed by realization of Nibbāna through Magga Ñāṇa.

The Buddha takes him through the same course of meditation, testing by means of questions his understanding of the five *khandhas*, their real nature of impermanence, unsatisfactoriness, insubstantiality, finally establishing in him the insight that none of these *khandhas* is to be regarded as, "This is mine, this is I, this is my self ". At the end of the discourse he gains full understanding of the Dhamma with the attainment of Arahatship. When he realizes Arahatship himself without coming into possession of the supernormal powers, he confesses to the Buddha the ulterior motive with which he had first joined the Order, and begs to be pardoned for such evil intentions.

Dhātu Saṃyutta

The natural law of affinity is pointed out by the Buddha in the Caṅkama Sutta of this saṃyutta while he is staying at the Gijjhakūṭa Hill near Rājagaha. He draws the attention of the bhikkhus to the scene outside, where his senior disciples are taking a stroll attended upon by their own group of followers. He says: "Bhikkhus, those many bhikkhus under the leadership of the Venerable Sāriputta are all wise being endowed with much deep knowledge of the Dhamma. Those surrounding the Venerable Mahā Moggallāna are well accomplished in supernormal powers. The Venerable Mahākassapa and his followers are strict observers of *Dhutaṅga* austerity practices. The bhikkhus led by the Venerable Anuruddha are fully endowed with the Divine Power of Vision. The Venerable Puṇṇa and his disciples are adepts at teaching the Dhamma. The Venerable Upāli with his followers are experts in Vinaya rules of discipline and the bhikkhus under Ānanda's guidance are noted for their knowledge in many fields. Devadatta and his many followers are distinguished by their evil ways, thoughts and desires. Bhikkhus, in this

way are beings grouped together in accordance with their natural bents and tendencies. The law of affinity works in such a way that kindred spirits flock together, those of evil disposition in one group, those of wholesome inclinations in another. This law of affinity has held true in the past, as it is true now and will be true in the future."

Anamatagga Saṃyutta

In the various suttas of this saṃyutta, the Buddha teaches that the cycle of existence, the saṃsāra, represents the continuous arising and passing away of *khandhas*, *āyatanas* and *dhātus*. This incessant process of evolution and dissolution of dhātus (the fundamental elements of matter and mind) and khandhas (compounded of the dhātus) is endless. Blinded by avijjā, ignorance, and by nīvaraṇas, hindrances, and fettered by taṇhā, craving, beings have been passing from one existence to another round and round the cycle of *saṃsāra*, for immeasurable periods of time. To bring home this fact of immensity of suffering undergone by beings, the Buddha has given many similes in this saṃyutta, most illustrative of which are those of the four oceans and the Vepulla Mountain given in the Assu Sutta. The tears shed through the ages by each being on account of suffering due to disease, death, separation from the loved ones, association with the unloved ones would fill the four oceans to the brim. The bones left behind by a being after death in each existence, if collected together at a certain place and preserved from loss and decay, would be as high as the Vepulla Mountain which lies north of the Gijjhakūṭa Hill.

The only way to escape from this round of endless suffering is to perceive the real nature of the *khandhas* by means of *Vipassanā* meditation until one becomes disenchanted with them; and thus by abandoning craving for and attachment to them one attains liberation through realization of Nibbāna.

The Buddha teaches in other suttas that one should in the meanwhile develop loving-kindness towards all sentient beings with the realization that, during the immeasurably long passage through the *saṃsāra*, there is no being who has not been one's mother, father, sister, brother or one's son or daughter, relative or friend.

Kassapa Saṃyutta

In the Candūpama Sutta of this saṃyutta the Buddha lays down codes of conduct for bhikkhus, giving the example of the moon. Just as the moon sheds its light equally on every object or person so also a bhikkhu should equally treat everyone, young or old or of middle age, showing favouritism to none, nor hostility to any. He must deal with them with due regard, humility and meekness. Mindfulness should be ever present in his relations with all classes of people. For example, when a certain person tries to obtain his drinking water from an old well or from a riverbank of loose sand or from down a precipice, he approaches the source of water with great care, controlling his movements and actions. Much in the same way should a bhikkhu conduct himself with great mindfulness in his dealings with all classes of people.

In teaching the Dhamma to lay disciples, if his motive is to win gain and fame for himself, then his teaching should be regarded as impure. The Dhamma should always be taught only out of compassion and with pure thought so that the Dhamma which is excellent in the beginning, excellent in the middle and excellent in the ending, namely, the Dhamma on *sīla*, *samādhi* and *paññā*, could be heard, understood and practised by the listener.

In the Saddhammappaṭirūpaka Sutta, the Buddha outlines the conditions under which the Teaching would decline or under which it would prosper. The Buddha gives the discourse in answer to a question asked by the Venerable Mahākassapa why it is that in former days when there were only a few disciplinary rules promulgated by the Buddha, there were a large number of Arahats; now that the disciplinary rules have multiplied, only a few attain to Arahatship.

The Buddha explains that the number of disciplinary rules increases in proportion to the deterioration in the moral state of beings. So long as no spurious and false teaching appears in the three branches of the Teaching (pariyatti, theoretical learning; paṭipatti, practice; paṭivedha, fruits of the practice), so long will the Teaching remain genuine, pure, and untarnished. But when spurious and false teaching appears, this Teaching with its three branches will decline gradually until it vanishes altogether, much in the same way as genuine gold disappears when imitation gold is introduced to take its place.

The Buddha concludes: "And Kassapa, just as iron is destroyed by rust, it is the members of the Order who are corrupt, immoral, who cannot hope to attain higher knowledge, who will bring about the downfall of the Teaching."

In the last few suttas of Nidāna Vagga are discourses that describe the fearful destiny of corrupt bhikkhus and bhikkhunīs and those lay people who have done evil deeds in previous lives. The Venerable Mahā Moggallāna sees them suffering intensely in the *Peta* world and describes their conditions vividly. The Buddha confirms what the Venerable Moggallāna has recounted.

(c) Khandha Vagga Saṃyutta Pāḷi

The main theme of most suttas in this division is, as the name implies, khandhas, the five aggregates that constitute what is regarded as a being. Each of the components of these aggregates, namely, matter, sensation, perception, mental concomitants and consciousness is shown to be a bundle of dukkha, suffering. Made up of thirteen saṃyuttas, Khandha Vagga forms an important collection of doctrinal discussions on such topics as *atta*, *anatta*, eternity, and annihilation.

The Nakulapitu Sutta gives an account of the advice given to Nakulapitā, an ageing disciple of the Buddha. He asks for advice from the Buddha on how to conduct and keep himself free from the pains of old age and disease. The Buddha explains that rūpakkhandha, the material body being a bundle of dukkha, is subjected constantly to the pains of old age and disease; but the mental complex could be kept free of agony and pain by keeping it undefiled with impurities. A more detailed exposition of this brief explanation of the Buddha is given to Nakulapitā by the Venerable Sāriputta. The uninstructed common worldling clings to the five aggregates through craving and conceit, and holds the wrong view that each of the aggregates (rūpa, vedanā, saññā, saṅkhāra and viññāṇa) is self, atta. Even as he clings to the five aggregates as *atta* these aggregates manifest their own oppressive characters by inflicting pain of old age, pain of disease, pain of defilements (kilesa). Because of these oppressive pains, the uninstructed common worldling is subjected to sorrow, lamentation, pain, grief and despair. But when the worldling becomes instructed and has become accomplished in the Thirty-Seven Factors of Enlightenment, he does not cling to the five aggregates through craving, conceit or holding wrong views of self. Then even though the five aggregates manifest their own characteristics of being oppressive, he is no longer subjected to mental afflictions of sorrow, lamentations, pain, grief and despair.

In the Bhāra Sutta, the five groups of grasping (Pañcupādānakkhandha) are designated as a burden, a heavy load. It is craving for sense objects, craving for existence, craving for non-existence which is responsible for this heavy burden being borne along. Realization of the Noble Truth of Cessation, Nibbāna, is where the craving is completely eradicated, where this heavy load is finally discarded.

The Yamaka Sutta explains that the five aggregates are of an impermanent nature; they should be looked upon as one's enemies. Understanding their real nature of impermanence, unsatisfactoriness, insubstantiality, the twenty kinds of wrong views of self should be discarded so that one may not be set upon by these enemies.

The Vakkali Sutta gives an account of the Buddha's visit to the ailing Bhikkhu Vakkali upon his request. The great compassion of the Buddha becomes manifest in this account. When Vakkali informs the Buddha that for a long time he has been longing to set his eyes upon the Buddha, the Buddha gently reproaches him: "Vakkali, what is there in seeing the decomposing body of mine? It is enough to see the Dhamma. He who has seen the Dhamma has seen me. This body of mine is like all else — always rotting away, falling into decay." Then the Buddha teaches him the dhamma on the impermanence of all things, their unsatisfactoriness and insubstantiality and finally shows him the way to liberation.

Of the five aggregates, the Buddha says it is better for a person to mistake his physical body as atta, self, rather than mind or consciousness, because the physical body appears more solid and substantial than thought or mind which constantly changes faster than the physical body.

The Khemaka Sutta records an illuminating conversation between a bhikkhu named Khemaka and a group of bhikkhus who want to verify the stage of his attainments. When the bhikkhus ask him if he sees self or anything pertaining to self in the five aggregates, Khemaka replies "No." But when the bhikkhus suggest that, if so, he must be an Arahat free from defilements, Khemaka replies that though he does not find self or anything pertaining to self in the five *khandhas*, he is not an Arahat free of taints. He still has a vague feeling "I am" although he does not clearly see "This is I" with respect to matter, sensation, perception, mental formations or consciousness.

His vague feeling is likened to the smell of a flower: It is neither the smell of the petals, nor of the colour, nor of the pollen, but the smell of the flower. He then goes on to explain that even if a person retains the feeling "I am" at the early stages of realization, as he progresses further and attains to higher stages, this feeling of "I am" disappears altogether,

just as the smell of soap lingers in a freshly washed cloth and disappears after a time when it is kept in a box.

In the Puppha Sutta, the Buddha declares that he is not quarrelling or arguing with the world; it is only the world with its devas, māras, kings and people that is disputing with him. To proclaim the truth is not engaging in disputes. He speaks only what wise men hold to be true. Wise men say that there is no corporeality, sensation, perception, mental formations or consciousness which is stable, permanent, enduring. He says the same. Wise men say that there is only corporeality, sensation, perception, mental formations or consciousness which is unstable, impermanent, unenduring. He also says so.

"In this changing world, there are only things which are subject to constant change and decay. Perceiving their real nature, I declare that the world is compounded of things subject to decay and decomposition, namely, the aggregates of matter, sensation, perception, mental formations and consciousness, which are incessantly rising and passing away. There is nothing else besides these perishing aggregates. Bhikkhus, I teach this dhamma in a brief manner. I also teach this dhamma more comprehensively and completely. But if the uninstructed common worldling remains unperceiving and unknowing in spite of very enlightening discourses, how can I help? Bhikkhus, various kinds of lotus grow in water, develop in water, rise above water, and remain there unpolluted by water; so also I was born in this world, I grew up in this world. I developed in this world and rose high above it without being attached to it, without being affected by it".

In the Pheṇapiṇḍūpama Sutta, the aggregate of *rūpa* is likened to froth; it is unstable, impermanent, constantly rising, and vanishing. It is therefore not self. The aggregate of *vedanā* is likened to an air bubble. The various sensations are just like bubbles, disappearing fast, impermanent, untrustworthy, of the nature of *anicca*, *dukkha* and *anatta*. Sense perception which apprehends whatever is seen, heard, smelt, tested, touched or known, is likened to a mirage. What is considered by a samaṇa as a being, a man, a woman or self is an optical illusion like a mirage. In reality, it is merely a phenomenon of incessant arising and vanishing. Saṅkhārā, volitional activities, are likened to plantain trunks. A plantain trunk is made up of layers of fibrous material with no substantial, solid inner core. *Saṅkhāra* is like the plantain trunk void of inner substance. Consciousness is like a conjuror's trick. It arises and vanishes instantly. Consciousness arises not as one wishes, but as conditioned by its own cause and circumstance.

(d) Saḷāyatana Vagga Saṃyutta Pāḷi

This division is made up of ten saṃyuttas or groups. It deals mainly with the six sense organs or bases of contact named internal sense bases (eye, ear, nose, tongue, body and mind), six corresponding sense objects, known as external sense bases (visible form, sound, odour, taste, tangible things and mind-objects), and consciousness that arises in relation to each pair of these internal and external sense bases. There are expositions on the impermanent nature of these sense bases and how relinquishing of attachment to them results in liberation. The sensation arising from coming together of the sense bases and consciousness is shown to be of three kinds: pleasant, unpleasant, indifferent, none of which is permanent; each one of these is the cause of craving which in turn is the root of all suffering. Concise but illuminating expositions on Nibbāna are found in many suttas. So also are there practical guides for *Vipassanā* meditation.

In the very first two suttas, the Buddha explains that the six internal sense bases and six external sense bases have the nature of impermanence; being impermanent, they are really suffering and not self. "Bhikkhus, realizing their true nature, you should not regard these twelve sense bases as 'This is mine', 'This is I', 'This is my self '. Contemplate on them steadfastly, constantly, until *Vipassanā* Insight into their real nature arises." The Buddha continues to explain that insight into the true nature of the twelve *Āyatanas* will develop dispassion and disenchantment for them. Being disenchanted with them, there is no craving, clinging, thereby achieving the Path and Fruition.

In the famous Āditta Sutta, the fire sermon, delivered at Gayāsisa to one thousand ascetics formerly devoted to fire-worship but recently converted and admitted into the Order as bhikkhus, the Buddha explains that each of the six sense bases and the six sense objects is burning; each is burning with the fire of lust, with the fire of hate, with the fire of ignorance. Each is burning with the fire of birth, ageing and death; with the fire of sorrow, lamentation, pain, grief, and despair. Six forms of consciousness arising in relation to the six sense bases are also burning; the six contacts and the six sensations resulting from them are also burning.

The Buddha explains further that when a bhikkhu who has practised the dhamma develops *Vipassanā* Insight and perceives that each of the bases is burning, he becomes disenchanted with it. Then craving fades away. With the fading of craving, he is liberated. And when liberated, there is knowledge that he is liberated. At the end of the discourse, one thousand former worshippers of fire attain Arahatship.

In the Paṭhama Migajāla Sutta, the Buddha's definition of a bhikkhu who lives in solitude is very edifying. When a bhikkhu unmindfully takes delight in the six sense objects, regards them wrongly as 'This is mine', 'This is I', 'This is my self ', craving for them arises in him and he becomes attached to fetters. Such a bhikkhu in whom craving has arisen is regarded as one living with a companion, even if he lives alone deep in a forest away from towns and villages. When, however, he mindfully perceives the true nature of the six sense bases and objects, he does not wrongly hold on to them as 'This is mine', 'This is I', 'This is my self ' and craving for them does not arise in him. Such a bhikkhu in whom craving has not arisen is said to be living in solitude without any companion even if he lives in the midst of people, in towns or villages.

The Puṇṇa Sutta gives an account of a bhikkhu by the name of Puṇṇa who asks for instruction from the Buddha on a suitable subject on which he can meditate in solitude. The Buddha advises him to contemplate on the true nature of the six sense bases and objects. When he perceives their true nature, no craving for them will arise in him. Eradication of craving will result in liberation and attainment of Arahatship. After receiving the instruction, the bhikkhu informs the Buddha of his intention to reside in a very distant and remote land. The Buddha tells him that it is a wild country inhabited by savage tribes, and asks him how he intends to cope with the dangers and hazards that would face him. The answer given by the bhikkhu provides a model lesson in fortitude and endurance.

The bhikkhu says, if he were menaced with invectives and curses or attacked physically, or if he had stones thrown at him or if he were hit with sticks or cut with swords, or pierced with spears, he would bear them with endurance with no malice against the savage tribes. Even if his head were to be chopped off he would feel he was luckier than those noble ones who had to commit suicide to be released from the sufferings of the *khandhas*.

The Buddha remarks, "Well said, bhikkhu, well said. I believe you are qualified to lead a solitary life in that wild country. You will overcome all difficulties."

As presaged by the Buddha, the bhikkhu is able to overcome all hostilities and difficulties in his new residence and to convert five hundred men and five hundred women so that they come to take refuge in the Buddha, the Dhamma and the Saṃgha. And during the very first *vassa* residence, practising the meditation as instructed by the Buddha, the Bhikkhu Puṇṇa attains Arahatship, fully accomplished in the three vijjās.

In the Bhāradvāja Sutta, an interesting interview between King Udena and the Venerable Piṇḍola Bhāradvāja is described. King Udena approaches the Venerable Piṇḍola Bhāradvāja while he is meditating at the foot of a tree in the king's park. The king remarks that many young men have abandoned sensual pleasures and led the holy life. They maintain the holy practice throughout their life. The king enquires, "What is the means by which they maintain the purity of their holy life?" The bhikkhu replies that they keep to the pure life by training themselves as instructed by the Buddha to regard a woman of their mother's age as their mother, a woman of their sister's age as their sister, and a girl of their daughter's age as their daughter.

The king is not satisfied with the answer. He argues that even if a bhikkhu trains himself in the said manner, it is no guarantee for the non-arising of impure thoughts in him in connection with a female person. The Venerable Piṇḍola Bhāradvāja explains further they practise meditation on the foulness of a body by contemplating on the thirty-two constituent parts of the body. The king is still not convinced; he maintains that, for older bhikkhus with more mature experience, who are well established in mindfulness and concentration, contemplation on the thirty-two constituent parts of the body might prove to be salutory; but this type of meditation for younger bhikkhus might have an adverse effect, exciting lust and passion instead of aversion for the human body. Only when the Venerable Piṇḍola Bhāradvāja tells him that the bhikkhus practise restraint of the six faculties keeping a close watch on the doors of the six senses that the king agrees that purity of the holy life is possible under such circumstances.

In the Paṭhama Dārukkhandhopama Sutta, the discourse given by the Buddha on the bank of the River Ganges at Kosambī, the Buddha uses the simile of a log floating down the river. He says that if the log does not get stranded on either of the two banks, nor sinks in the middle of the river, nor gets salvaged and deposited on the bank by some one, nor is retrieved by men or devas, nor sucked in by a whirlpool, and if it does not get decomposed on the way, it will be carried by the current till its destination, the ocean, is reached.

In this simile, the near bank means the six internal sense bases; the far bank represents the six external sense objects; sinking in the mid-river means getting immersed in sensuous desires; being salvaged and deposited on a bank means being hindered by one's own conceit; being retrieved by men means doing some services or running errands for men; being retrieved by devas means practising the holy life with the deva

realm as one's objective; being sucked in a whirlpool means wallowing in sensual pleasures; getting decomposed on the way means becoming corrupt, immoral, heedless of the disciplinary rules. If a bhikkhu manages to steer himself clear of all these obstacles, he will be carried along by the current of Right View till he reaches his destination, Nibbāna.

In the Chappāṇakopama Sutta, the Buddha teaches that a bhikkhu practising the holy life must exercise control of his sense faculties. The six sense faculties may be likened to six animals, namely, a snake, a crocodile, a giant bird, a dog, a jackal and a monkey. Suppose each animal is bound by a rope and the ropes are tied together into a single knot. When they are left in this state, each animal will try to get to its own habitat, the snake to its underground hole, the crocodile to the river, etc. In this way they will pull and struggle against one another until they become exhausted and are dragged along by the strongest of them. The mind of a bhikkhu with unrestrained sense faculties will be impelled by the senses towards corresponding sense objects.

But suppose each animal is bound by a separate rope which is fastened to a pole firmly planted in the ground. Each animal will make furious attempts to return to its home and becoming exhausted finally will stand, sit, curl or lie down quietly near the post. Similarly by practising contemplation of the body, Kāyagatāsati, the sense faculties are placed well under control. Mindfulness of the body serves as the firm post to which each of the faculties is tied down.

Dukkarapañhā Sutta states that in the Teaching of the Buddha, it is difficult first to become a member of the Order as a novice and as a bhikkhu. Secondly, it is difficult to be happy and comfortable in the Order with its disciplinary rules. Thirdly, even if one stays the course and remains in the Order, it is difficult for one to practise concentration meditation and *Vipassanā* meditation to attain to higher stages of knowledge. When fully endowed with supporting *pāramīs* (perfections), a bhikkhu who gets instruction in the morning and starts practising meditation in the morning may be fully liberated by the evening; if he gets instruction in the evening and starts practising meditation in the evening he may be fully liberated by the morning.

A wealthy householder by the name of Citta figures quite prominently in some of the suttas of this division. In Nigaṇṭha Nāṭaputta Sutta, Nigaṇṭha Nāṭaputta finds himself unable to accept the view expressed by the Buddha that there is jhāna and samādhi free from *vitakka* and *vicāra*. He discusses this problem with Citta, the wealthy householder, who is an Ariya disciple of the Buddha. Citta tells him: "I

believe there is jhāna and samādhi free from *vitakka* and *vicāra*, not because of my faith in the Buddha but because of my own achievement and realization." Citta explains that he has personally experienced jhāna samādhi unaccompanied by *vitakka* and *vicāra* and has no need to rely on others for believing this.

The same Citta used to have in his younger days a close friend who later became the naked ascetic Kassapa. Each has gone his own separate way and the two friends meet again only after thirty years. Citta asks his friend whether by living the ascetic life he has gained any thing more than what could be achieved by the wholesome dhamma of ordinary people. The ascetic Kassapa admits that he has nothing to show besides his nakedness, his shaven head and accumulation of dust on his body.

When asked in return what he himself has gained by being a disciple of the Buddha and following the Path as instructed by his Teacher, Citta informs him that he has become fully accomplished in the four jhānas, and having removed the five fetters, is now an Anāgāmī, a Non-returner. The naked ascetic, impressed by his achievements, tells Citta that he wants to be a disciple of the Buddha. Citta introduces him to the leading bhikkhus and helps him to get admission into the Order. With the guidance of the theras and encouragement of his friend Citta, the ex-ascetic Kassapa puts in such an effort in the practice of meditation that in no time he gains the supreme goal of Arahatship.

In the Saṅkhadhama Sutta, the Buddha points out the wrong views held by Nigaṇṭha Nāṭaputta on kamma and its resultant effects. According to the village headman Asibandhakaputta, his Teacher Nigaṇṭha Nāṭaputta teaches that every one who commits evil deeds of killing, lying, etc. is definitely bound to be reborn in states of woe. Whatever action is performed in a greater frequency, that action tends to determine the destiny of a being. The Buddha points out the fallacy in the two statements, one contradicting the other. An individual does not often commit the evil deed, for instance, of killing. Other actions besides killing are performed by him in a more frequent manner; hence, according to Nigaṇṭha Nāṭaputta, he will not be destined to states of woe for his evil act of killing.

Then the Buddha explains that only very heinous acts such as killing of one's own parents, creating a schism in the Saṃgha, etc. bring the dire resultant effect of certain destiny in the states of woe. Other misdeeds, physical, vocal or mental, cannot be regarded as to lead with certainty to unhappy destinations. Instead of just feeling remorseful and penitent over one's particular evil deed, one should recognize it to be

evil, and resolve not to repeat a similar unwholesome action, and follow it with the practice of concentration and *Vipassanā* meditation.

Thus abandoning all evil deeds and doing only wholesome deeds together with development of *Brahmavihāra Bhāvanā* till accomplished in jhāna, one can escape from the unhappy consequences of one's evil actions and look forward to a better future. This Saṅkhadhama Sutta establishes the fact that as in matter of practice so also in the matters of views, the Buddha takes the Middle Path.

In the Bhadraka Sutta, the Buddha explains the origin of suffering by giving illuminating examples. The village headman Bhadraka wants to know the cause of suffering that afflicts mankind. In reply, the Buddha asks him to think of his son and imagine that his son is meeting with unexpected misfortunes, or getting arrested by the king's order or facing a severe punishment. Bhadraka imagines as he is told and finds that such thoughts give rise to sorrow, lamentation, pain, distress, grief and despair in him. When he imagines a stranger to be placed in a similar situation, facing similar predicament, he finds that he is not troubled at all with any mental agony. He explains to the Buddha that the difference in his mental reaction to the two situations lies in the fact that he loves his son with a parent's love and is very fond of his son, whereas he has no such feeling towards the stranger.

Next the Buddha asks him if any love, passion or desire arises in him before he meets or sees or hears about the woman who has become his wife. Bhadraka replies that only when he meets, sees and hears about her that he develops passion and attachment towards his wife. When the Buddha asks him further whether he will suffer from sorrow, lamentation, pain, distress, grief, despair, if anything untoward happens to his wife, he confesses that he will suffer more than these agonies; he might even lose his life through intense suffering.

The Buddha points out then that the root cause of suffering in the world is craving, greed, passion and desire that engulf mankind. It has been so in the past, as it is now and so it will be in the future.

(e) Mahā Vagga Saṃyutta Pāḷi

The last Vagga of Saṃyutta Nikāya is made up of twelve saṃyuttas, the list of which gives a clear indication of the subjects dealt with in this division: Magga Saṃyutta, Bojjhaṅga Saṃyutta, Satipaṭṭhāna

Saṃyutta, Indriya Saṃyutta, Sammappadhāna Saṃyutta, Bala Saṃyutta, Iddhipāda Saṃyutta, Anuruddha Saṃyutta, Jhāna Saṃyutta, Ānāpāna Saṃyutta, Sotāpatti Saṃyutta and Sacca Saṃyutta. The main doctrines which form the fundamental basis of the Buddha's Teaching are reviewed in these saṃyuttas, covering both the theoretical and practical aspects. In the concluding suttas of the vagga, the ultimate goal of the holy life, Arahatta Phala, Nibbāna, end of all suffering, is constantly kept in full view together with a detailed description of the way of achieving it, namely, the Four Noble Truths and the Noble Path of Eight Constituents.

In the opening suttas it is pointed out how friendship with the good and association with the virtuous is of immense help for the attainment of the Path and Perfection. It is one of the supporting factors conducive to the welfare of a bhikkhu. Not having a virtuous friend and good adviser is a great handicap for him in his endeavours to attain the Path.

In the Kuṇḍaliya Sutta, the wandering ascetic Kuṇḍaliya asks the Buddha what his objective is in practising the holy life. When the Buddha replies that he lives the holy life to enjoy the Fruits of the Path and the bliss of liberation by knowledge, the ascetic wants to know how to achieve these results. The Buddha advises him to cultivate and frequently practise restraint of the five senses. This will establish the threefold good conduct in deed, word and thought. When the threefold good conduct is cultivated and frequently practised, the Four Foundations of Mindfulness will be established. When the Four Foundations of Mindfulness are well established the Seven Factors of Enlightenment will be developed. When the Seven Factors of Enlightenment are developed and frequently applied, the Fruits of the Path and liberation by knowledge will be achieved.

In the Udāyi Sutta, there is an account of Udāyi who gives confirmation of such achievements through personal experience. He tells how he comes to know about the five *khandhas* from the discourses, how he practises contemplation on the arising and ceasing of these *khandhas*, thereby developing *Udayabbaya Ñāṇa* which, through frequent cultivation, matures into Magga Insight. Progressing still further by developing and applying frequently the Seven Factors of Enlightenment he ultimately attains Arahatship. In many suttas are recorded the personal experiences of bhikkhus and lay disciples who on being afflicted with serious illness are advised to cultivate and practise the Seven Factors of Enlightenment. They recount how they are relieved, not only of pains of sickness but also of suffering that arises from craving.

In Sakuṇagghi Sutta, the bhikkhus are exhorted by the Buddha to keep within the confines of their own ground, i.e., the Four Foundations

of Mindfulness, namely, contemplation of body, sensation, mind and mind-objects. They can roam freely in the safe resort guarded by these outposts of Four Foundations of Mindfulness, unharmed by lust, hate and ignorance. Once they stray outside their own ground, they expose themselves to the allurements of the sensuous world. The parable of falcon and skylark illustrates this point. A fierce falcon suddenly seizes hold of a tiny skylark which is feeding in an open field. Clutched in the claws of its captor, the unfortunate young bird bemoans its foolishness in venturing outside of its own ground to fall a victim to the raiding falcon. "If only I had stayed put on my own ground inherited from my parents, I could easily have beaten off this attack by the falcon." Bemused by this challenging soliloquy, the falcon asks the skylark where that ground would be that it has inherited from its parents. The skylark replies, "The interspaces between clods of earth in the ploughed fields are my ground inherited from my parents." "All right, tiny tot, I shall release you now. See if you can escape my clutches even on your own ground."

Then standing on a spot where three big clods of earth meet, the skylark derisively invites the falcon, "Come and get me, you big brute." Burning with fury, the falcon sweeps down with fierce speed to grab the mocking little bird in its claws. The skylark quickly disappears into the interspaces of the earth clods, but the big falcon, unable to arrest its own speed, smashes into the hard protruding clods to meet its painful death.

In Bhikkhunupassaya Sutta, the Buddha explains for Ānanda's benefit two methods of meditation. When established in the Four Foundations of Mindfulness, a bhikkhu will experience a beneficial result, gradually increasing. But should his mind be distracted by external things during the contemplation on body, sensation, mind or mind-object, the bhikkhu should direct his mind to some confidence-inspiring object, such as recollection of the virtues of the Buddha. By doing so, he experiences joy, rapture, tranquillity and happiness, which is conducive to concentration. He can then revert back to the original object of meditation. When his mind is not distracted by external things, no need arises for him to direct his mind to any confidence-inspiring object. The Buddha concludes his exhortation thus: "Here are trees and secluded places, Ānanda. Practise meditation, Ānanda. Be not neglectful lest you regret it afterwards."

As set out in the Ciraṭṭhiti Sutta, the Venerable Ānanda takes this injunction to heart and regards the practice of the Four Methods of Steadfast Mindfulness as of supreme importance. When a bhikkhu by the name of Badda asks the Venerable Ānanda, after the death of the

Buddha, what will bring about the disappearance of the Buddha's Teaching, the Venerable Ānanda replies, "So long as the practice of the Four Methods of Steadfast Mindfulness is not neglected, so long will the Teaching prosper; but when the practice of the Four Methods of Steadfast Mindfulness declines, the Teaching will gradually disappear."

Ānāpānassati meditation, one of the methods of body contemplation, consists in watching closely one's in-breath and out-breath and is rated highly as being very beneficial. In the Mahā Kappina Sutta, the bhikkhus inform the Buddha, "We notice, Venerable Sir, that bhikkhu Mahā Kappina is always calm and collected, never excited, whether he is in company or alone in the forest!" "It is so, bhikkhus. One who practises *Ānāpānassati* meditation with mindfulness and full comprehension remains calm in body and collected in mind, unruffled, unexcited."

The Icchānaṅgala Sutta describes how the Buddha himself once stayed for the rains-residence of three months in Icchānaṅgala forest grove in solitude practising *Ānāpānassati* meditation most of the time. *Ānāpānassati* meditation is known as the abode of the Enlightened Ones, the abode of the Noble Ones.

When fully accomplished in the cultivation of the Seven Factors of Enlightenment, through practice of body contemplation or Ānāpānassati meditation, one becomes firmly established in unshakable confidence in the Buddha, the Dhamma and the Saṃgha. The moral conduct of such a person, through observance of precepts, is also without blemish. He has reached, in his spiritual development, the stage of the Stream-winner, Sotāpatti Magga, by virtue of which, he will never be reborn in states of woe and misery. His path only leads upwards, towards the three higher stages of accomplishment. He has only to plod on steadfastly without looking backwards.

This is explained in the Paṭhama Mahānāma Sutta, by the simile of an earthern pot filled partly with gravel and stones and partly with fat and butter. By throwing this pot into water and smashing it with a stick, it will be seen that gravel and stones quickly sink to the bottom while fat and butter rise to the surface of the water. Likewise, when a person who has established himself in the five wholesome dhammas of faith, conduct, learning, charity and insight dies, his body remains to get decomposed but his extremely purified mental continuum continues in higher states of existence as birth-linking consciousness, *patisandhi citta*.

In the concluding suttas are expositions on the Middle Path, the Four Noble Truths and the Noble Path of Eight Constituents.

The Buddha's first sermon, the Dhammacakkappavattana Sutta, appears in the last saṃyutta, namely, Saccasaṃyutta.

The Buddha did not make his claim to supremely perfect enlightenment until he had acquired full understanding of the Four Noble Truths. "As long, O bhikkhus, as my knowledge of reality and insight regarding the Four Noble Truths in three aspects and twelve ways was not fully clear to me, so long did I not admit to the world with its devas, māras and brahmās, to the mass of beings with its recluses, brahmins, kings and people that I had understood, attained and realized rightly by myself the incomparable, the most excellent perfect enlightenment."

The Buddha concluded his first sermon with the words "This is my last existence. Now there is no more rebirth for me."

Chapter VII

Aṅguttara Nikāya

This Collection of Discourses, Aṅguttara Nikāya, containing 9557 short suttas is divided into eleven divisions known as nipātas. Each nipāta is divided again into groups called vaggas which usually contain ten suttas. The discourses are arranged in progressive numerical order, each nipāta containing suttas with items of dhamma, beginning with one item and moving up by units of one till there are eleven items of dhamma in each sutta of the last nipāta, Hence the name Aṅguttara meaning 'increasing by one item'. The first nipāta, Ekaka Nipāta, provides in each sutta single items of dhamma called the Ones; the second nipāta, Duka Nipāta, contains in each sutta two items of dhamma called the Twos, and the last nipāta, Ekādasaka Nipāta, is made up of suttas with eleven items of dhamma in each, called the Elevens.

Aṅguttara Nikāya constitutes an important source book on Buddhist psychology and ethics, which provides an enumerated summary of all the essential features concerning the theory and practice of the Dhamma. A unique chapter entitled Etadagga Vagga of Ekaka Nipāta enumerates the names of the foremost disciples amongst the bhikkhus, bhikkhunīs, upāsakas, upāsikās, who had achieved pre-eminence in one sphere of attainment or meritorious activity, e.g. the Venerable Sāriputta in Intuitive Wisdom and Knowledge (Paññā); the Venerable Mahā Moggallāna in supernormal powers (Iddhi); Bhikkhunī Khema in Paññā; Bhikkhunī Uppalavaṇṇa in Iddhi; the Upāsaka Anāthapiṇḍika and the Upāsikā Visākhā in alms-giving (Dāna); and so on.

(1) Ekaka Nipāta Pāḷi

This group contains single items of dhamma which form the subject matter of discourses given by the Buddha at Sāvatthi to the numerous bhikkhus residing there. But some of the suttas were given by the Venerable Sāriputta or the Venerable Ānanda.

(a) There is no one sight, sound, smell, taste and touch other than that of a woman which can captivate and distract the mind of a man; conversely there is no one sight, sound, smell, taste and touch other than that of a man which can captivate and distract the mind of a woman. (paras 1 to 10)

(b) There is no other single thing that brings about so much disadvantage and unhappiness as an undeveloped and uncultivated mind. A developed and cultivated mind brings about benefit and happiness. (paras 28 to 31)

(c) No other single thing changes so quickly as the mind. The mind is intrinsically pure and bright; it is defiled by greed, hatred and ignorance. (paras 48, 49)

(d) If a bhikkhu practises the meditation of loving-kindness, and develops it even for the short duration of a fingersnap, he is regarded as following the advice of the Buddha, acting according to his instructions. Such a bhikkhu deserves to eat the alms-food offered by the people. (paras 53, 54)

(e) There is only one person whose appearance in the world brings welfare and happiness to the many, brings benefit, welfare and happiness to devas and men. It is a Tathāgata, a fully Enlightened Buddha.

It is impossible for two Enlightened Buddhas to appear simultaneously in the same world system. (paras 170 to 174)

(f) It is impossible for a person possessed of right views, i.e. a Sotāpanna, to regard any conditioned formation as permanent, happiness, Self (nicca, sukha, atta). It is possible only for an uninstructed worldling to regard anything as permanent, happiness, Self. (paras 268 to 270)

(g) If one thing is developed and frequently practised, the body is calmed, the mind is calmed, discursive thinking is stilled, ignorance is shed, knowledge arises, delusion of self is eliminated, evil tendencies are eradicated, the fetters are removed. That one thing is the mindful contemplation of the body. (paras 571 to 576)

(2) Duka Nipāta Pāḷi

(a) There are two things to be borne in mind: not to be content with what has been achieved in the process of development, i.e. even with the attainment of jhānas or inner lights (which indicates a certain stage of Insight meditation), and to resolve to struggle unremittingly and strenuously until realization of the goal, the enlightenment. (para 5)

(b) There are two potentialities of men, to do good or to do evil. It is possible to abandon evil; abandoning of evil brings benefit, and happiness. It is also possible to cultivate the good. Cultivation of the good brings benefit and happiness too. (para 19)

(c) Two things are conducive to attainment of liberation in two ways: Concentration Meditation and Insight Meditation. If concentration is developed, the mind becomes developed and passion fades away resulting in liberation of mind. If insight is developed, wisdom is developed and ignorance fades away resulting in liberation by knowledge. (para 32)

(d) There are two persons one can never repay: mother and father. Even if one should live a hundred years during which one attends upon one's mother and father, heaps all one's attention, love and personal service on them, one can never repay them for having, brought up, fed and guided one through this life.

But if a person causes his parents who are non-believers to become established in the faith and to take refuge in the Buddha, the Dhamma and the Saṃgha; if he causes his parents who do not observe the precepts to become established in morality; if he causes his miserly parents to become generous so that they come to share their wealth with the poor and the needy; if he causes his ignorant parents to become established in the knowledge of the Four Truths, then such a person repays and more than repays his parents for what they have done for him. (paras 33, 34)

(e) There are two kinds of happiness. The happiness of the home life and the happiness of homelessness; the happiness of homelessness is superior.

The happiness of the senses and the happiness of renunciation; the happiness of renunciation is superior.

Tainted happiness and untainted happiness; .... Carnal and non-carnal happiness; .... and ignoble and noble happiness; .... Bodily and mental happiness; mental happiness is superior. (paras 65 to 71)

(3) Tika Nipāta Pāḷi

(a) The fool can be known by three things, by his conduct in deed, word and thought; so also the wise man can be known by three things, by his conduct in deed, word and thought. (para 3)

(b) There are three places a sovereign king should not forget: his birth place, the place where he was crowned as king and the site of battle in which he conquered his enemies. There are three places a bhikkhu should not forget: the place of renunciation, the place where he achieved the knowledge of the Four Noble Truths and the place where he attained Arahatship. (para 12)

(c) He who devotes himself earnestly to his business in the morning, in the daytime and in the evening, will prosper, and grow in wealth; the bhikkhu who devotes himself earnestly to development of concentration in the morning, in the daytime and in the evening will progress and gain advancement in his spiritual work. (para 19)

(d) These three types of persons are found in the world: One with a mind like an open sore; one with a mind like a flash of lightning; one with a mind like a diamond.

One who is irascible and very irritable, displaying anger, hatred and sulkiness; such a one is said to be a person with a mind like an open sore.

One who understands the Four Noble Truths correctly is said to have a mind like a flash of lightning. One who has destroyed the mind-intoxicating defilements and realized the liberation of mind and the liberation by knowledge is said to have a mind like a diamond. (para 25)

(e) There are these three kinds of individuals in the world: One who speaks words reeking with foul smell; one who speaks words of fragrance; and one who speaks words sweet as honey. (para 28)

(f) There are three root causes for the origination of actions (kamma): greed, hatred and ignorance. An action done in greed, hatred and ignorance will ripen wherever the individual is reborn; and wherever the action ripens, there the individual reaps the fruit (vipāka) of that action, be it in this life, in the next life or in future existences. (para 38)

(g) He who prevents another from giving alms hinders and obstructs three persons. He causes obstruction to the meritorious act of the donor; he obstructs the recipient in getting his gift; he undermines and harms his own character. (para 58)

(h) Three dangers from which a mother cannot shield her son nor the son his mother: Old age, disease and death. (para 63)

(i) The well-known sutta, Kesamutti Sutta also known as Kālāma Sutta, appears as the fifth sutta in the Mahāvagga of the Tika Nipāta. At Kesamutta, a small town in the Kingdom of Kosala, the Buddha thus exhorted the Kālāmas, the inhabitants of the town: "Do not be led by reports or traditions, or hearsay. Do not be led by the authority of religious texts, nor by mere logic or inference, nor by considering appearances, nor by speculative opinion, nor by seeming possibilities, nor because one's own teacher has said so. O Kālāmas, when you know for yourselves that certain things are wrong, unwholesome, bad, then give

them up; when you know for yourselves that certain things are right, wholesome, good, then accept them, follow them." (para 66)

(j) A bhikkhu devoted to the holy life should pay equal attention to three factors in turn, namely, concentration, energetic effort and equanimity, and not exclusively to one of these factors only. If he gives regular attention to each of them, his mind will become soft, pliant, malleable, lucid and well concentrated, ready to be directed to whatever mental states are realizable by supernormal knowledge. (para 103)

(k) There are three rare persons in the world: a Tathāgata who is a perfectly Enlightened One is rare in the world; a person who can expound the Teaching and Discipline as taught by the Buddha is rare in this world; and a person who is grateful and thankful is rare in the world. (para 115)

(1) Whether a Tathāgata appears in the world or not, the fact remains as a firm and inevitable condition of existence that all conditioned formations are impermanent, that all conditioned formations are subject to suffering, that all things are devoid of self. (para 137)

(4) Catukka Nipāta Pāḷi

(a) These four persons are found in the world: he who goes with the stream; he who goes against the stream; he who stands firm; he who has crossed over to the other shore and stands on dry land.

The person who indulges in sense desires and commits wrong deeds is one who goes with the stream. He who does not indulge in sense desires or commit wrong deeds, but lives the pure, chaste life, struggling painfully and with difficulty to do so is one who goes against the stream. He who stands firm is the person who, having destroyed the five lower fetters, is reborn spontaneously in Brahma realm, whence he realizes Nibbāna without ever returning to the sensuous sphere. The one who has gone to the other shore standing on dry land is the person who has destroyed all the mental intoxicants, and who has realized, in this very life, by himself, the liberation of the mind and liberation by knowledge. (para 5)

(b) There are four right efforts: (i) The energetic effort to prevent evil, unwholesome states of mind from arising; (ii) the energetic effort to get rid of evil, unwholesome states of mind that heave already arisen; (iii) the energetic effort to arouse good, wholesome states of mind that have not

yet arisen; (iv) the energetic effort to develop and bring to perfection the good and wholesome states of mind already arisen. (para 13)

(c) As a Tathāgata speaks, so he acts; as he acts, so he speaks. Therefore he is called a Tathāgata. (para 23)

(d) There are four highest kinds of faith: The Tathāgata, the holiest and fully enlightened, is the highest among all living beings. Among all conditioned things, the Noble Path of Eight Constituents is the highest. Among all conditioned and unconditioned things, Nibbāna is the highest. Amongst all groups of men, the Order of the Tathāgata, the Saṃgha made up of the four pairs of noble men, the eight Ariyas, is the highest.

For those who have faith in the highest, namely, the Buddha, the Path, the Nibbāna and the Ariyas the highest resultant effects (result of action) will be theirs. (para 34)

(e) There are four ways of dealing with questions: (i) Some should be given direct answers, (ii) others should be answered by way of analysing them, (iii) some questions should be answered by counter-questions, (iv) lastly, some questions should simply be put aside. (para 42)

(f) There are four distortions (vipallāsas) in perception, thought and view. To hold that there is permanence in the impermanence; to hold that there is happiness in suffering; to hold that there is *atta* where there is no *atta*; to hold that there is pleasantness (subha) in that which is foul. (para 49)

(g) When Nakulapitā and Nakulamātā express their wish to the Buddha to be in one another's sight as long as the present life lasts and in the future life as well, the Buddha advises them to try to have the same faith, the same virtue, the same generosity and the same wisdom; then they will have their wish fulfilled. (paras 55-56)

(h) He who gives food gives four things to those who receive it. He gives them long life, beauty, happiness and strength. The donor himself will be endowed with long life, beauty, happiness and strength wherever he is born in the human or the deva world. (para 57)

(i) There are four subjects not fit for speculative thought (Acinteyyāni). They are: the specific qualities of a Buddha (Buddhavisayo); a person's jhāna attainment; the results of *Kamma*; and the nature of the world (loka cintā). These imponderables are not to be pondered upon; which, if pondered upon, would lead one to mental distress and insanity. (para 77)

(j) There are four things concerning which no one whether samaṇa, brāhmaṇa, deva, Māra or anyone else in the world can give a guarantee:

(i) That what is liable to decay should not decay;

(ii) that what is liable to illness should not fall ill;

(iii) that what is liable to die should not die; and

(iv) that no resultant effects should come forth from those evil deeds done previously. (para 182)

(k) There are four ways by which a person's character may be judged:

His virtue can be known by a wise and intelligent person paying close attention after living together with him for a very long time. His integrity can be known by a wise and intelligent person by having dealings with him, paying close attention over a long period of time. His fortitude can be known by a wise and intelligent person by observing him with close attention in times of misfortune. His wisdom can be judged by a wise and intelligent person when conversing with him on various subjects over a long period of time. (para 192)

(l) There are four things conducive to the growth of wisdom: associating with a good person; hearing the good Dhamma; maintaining a right attitude of mind and leading a life in accordance with the Dhamma. (para 248)

(5) Pañcaka Nipāta Pāḷi

(a) There are five strengths possessed by a person in training for higher knowledge: faith, shame (to do evil), moral dread, energy and insight-knowledge. He believes in the enlightenment of the Buddha; he feels ashamed of wrong conduct in deed, word and thought; he dreads anything evil and unwholesome; he arouses energy to abandon everything unwholesome and to acquire everything that is wholesome; he perceives the phenomenon of constant rising and ceasing and is thus equipped with insight which will finally lead him to Nibbāna, destruction of suffering. (para 2)

(b) There are also other five strengths, namely, faith, energy, mindfulness, concentration and insight-knowledge. The strength of faith is seen in the four characteristic qualities of a Stream-winner; the strength of energy is seen in the four Right Efforts; the strength of mindfulness is seen in the Four Methods of Steadfast Mindfulness and the strength of concentration is seen in the four jhānas; the strength of insight-knowledge

is seen in the perception of the phenomenon of constant rising and ceasing, an insight which will finally lend to Nibbāna. (para 14)

(c) Impurities that defile gold are iron, tin, lead, silver, and other metals. Impurities that defile mind are sensuous desire, ill will, sloth and torpor, restlessness and worry, sceptical doubts. (para 23)

(d) A giver of alms surpasses a non-giver in five aspects, namely, in life-span, beauty, happiness, fame and power, whether both be reborn in the deva world or the human world. This difference in five aspects will persist till liberation is achieved. There is then no distinction between the liberation of one and the other or between one arahat and the other. (para 31)

(e) There are five contemplations which ought to be practised by everyone, bhikkhus or layfolks, men and women:

> 'I am certain to become old. I cannot avoid ageing.
>
> 'I am certain to become ill and diseased. I cannot avoid illness.
>
> 'I am certain to die. I cannot avoid death.
>
> 'All things dear and beloved will not last. They will be subject to change and separation.
>
> 'My *kamma* (past and present actions) is my only property, *kamma* is my only heritage, *kamma* is the only cause of my being, *kamma* is my only kin, my only protection. Whatever actions I do, good or bad, I shall become their heir.' (para 57)

(f) Five standards which should be set up for teaching the Dhamma: the Dhamma should be taught in graduated discourses; the Dhamma should be given as a well-reasoned discourse; the Dhamma should be given out of compassion and sympathy; the Dhamma should not be given for the sake of worldly gain and advantage; the Dhamma should be taught without alluding to oneself or others. (para 159)

(g) There are five ways of getting rid of a grudge: If a grudge arises towards any person, then one should cultivate loving-kindness, or compassion or equanimity towards him. Or one should pay no attention to him and give no thought to him. Or one may apply the thought: his only property is his actions; whatever he does, good or bad, he will be heir to that. In these ways, all grudges that have arisen can be removed. (para 161)

(h) Wrong occupations which should not be followed by a lay disciple: Trading in arms and weapons; trading in living beings; trading in meat; trading in intoxicants; trading in poison. (para 177)

(6) Chakka Nipāta Pāḷi

(a) There are six things which are unsurpassed: The noblest things seen, the noblest things heard, the noblest gain, the noblest learning, the noblest service, and the noblest reflection. The sight of the Tathāgata or the Tathāgata's disciples is the noblest thing seen. The hearing of the Dhamma from the Tathāgata or his disciples is the noblest thing heard. Faith in the Tathāgata or his disciples is the noblest gain. Learning supreme virtue (adhisīla), supreme mind development (adhicitta), supreme wisdom (adhipaññā) is the noblest learning. Serving the Tathāgata or his disciples is the noblest service. Reflecting on the virtues of the Tathāgata or his disciples is the noblest reflection. (para 30)

(b) There are six kinds of suffering in the world for one who indulges in sense-pleasures: poverty, indebtedness, owing interest, being demanded repaying, being pressed and harassed by creditors, imprisonment.

Similarly in the Teaching of the Ariyas, a person is regarded to be poor and destitute who lacks faith in things that are meritorious, who has no shame and no scruples, no energy and no understanding of things that are good, and who conducts himself badly in deed, word and thoughts. (para 45)

(c) There are six steps to gain liberation: Sense-control provides the basis for morality. Morality gives the foundation to Right Concentration. Right Concentration provides the basis for understanding of the true nature of physical and mental phenomena. With understanding of the true nature of physical and mental phenomena comes disenchantment and non-attachment. Where there is disenchantment and non-attachment, there arises the knowledge and vision of liberation. (para 50)

(d) There are six things to be known: Sense-desires, feelings, perceptions, moral intoxicants (āsavas), kamma and dukkha should be known, their causal origin should be known, their diversity, their resulting effects, their cessation and the way leading to their cessation should be known.

The way leading to the cessation of all these dhammas is the Noble Path of Eight Constituents. (para 63)

(e) There are six things which appear very rarely in the world: Rare is the appearance in the world of a Perfectly Enlightened Buddha; rare is the appearance of one who teaches the Dhamma and Vinaya as proclaimed by the Buddha; rare it is to be reborn in the land of the Ariyas; rare it is to be in possession of unimpaired physical and mental faculties; rare it is to be free from dumbness and stupidity; rare it is to be endowed with the desire for doing good, wholesome things. (para 96)

(f) There are six benefits in realizing the Sotāpatti Fruition: (i) firm faith in the Dhamma ; (ii) impossibility of falling back; (iii) limit to suffering in the round of existences (only seven more existences); (iv) being endowed with supramundane knowledge which is not shared by the common worldling; (v) and (vi) clear understanding of causes and phenomena arising therefrom. (para 97)

(7) Sattaka Nipāta Pāḷi

(a) There are seven factors for winning respect and esteem of fellow bhikkhus: having no desire for gain; not wanting to be shown reverence but indifferent to attention; being ashamed of doing evil; being fearful of doing evil; and having little want; and having the right view. (para 1)

(b) A bhikkhu becomes an eminent field for sowing seeds of merit, when he knows the text of the Teaching, knows the meaning of the Teaching, also knows himself, knows the proper limit for acceptance of offerings, knows the proper time for various activities, knows his audience, and knows the spiritual tendency of an individual. (para 68)

(c) If a bhikkhu develops his mind in the four methods of Steadfast Mindfulness, the four Right Efforts, the four bases of Psychic Power, the five Faculties, the five Strengths, the Seven Factors of Enlightenment, the Noble Path of Eight Constituents, he will be freed of the mental intoxicants, without any attachment, whether he wishes or not for liberation. (para 71)

(d) Short is the life of man, just like the dew-drop on the tip of a blade of grass; a bubble appearing on the water when rain falls; a line drawn on water with a stick; a mountain stream; a lump of spittle on the tip of the tongue; a piece of meat thrown into an extremely hot iron pot; and a cow being led to be slaughtered, whenever she lifts a leg, she will be closer to slaughter, closer to death. (para 74)

(e) Those teachings that lead to disenchantment, entire turning away from worldliness, non-attachment, cessation and calm, direct knowledge, enlightenment and Nibbāna — such teachings may be taken as the true Dhamma and Discipline, as the Buddha's Teaching. (para 83)

(8) Aṭṭhaka Nipāta Pāḷi

(a) There are eight benefits accruing from practice of meditation on loving-kindness: Whosoever practises meditation on loving-kindness enjoys sound sleep, wakes up fresh and well, is not disturbed by bad dreams, is regarded with esteem by men, is treated with respect by non-humans, is accorded protection by devas, is not hurt by fire, poison or weapons and is destined to reappear in the Brahma realm. (para 1)

(b) There are eight worldly conditions, the vicissitudes of life that keep the world turning round: gain, loss, fame, disrepute, praise, blame, happiness, suffering. (para 546)

(c) There are eight strengths: The strength of child lies in crying; of a woman in her anger; of a bandit in his arms; of a king in his sovereignty; of an unwise man in censure and reviling; of a wise man in careful consideration of pros and cons; of a man of knowledge in caution; and the strength of a bhikkhu lies in his fortitude and forbearance. (para 27)

(d) Eight great reflections of the Venerable Anuruddha on the Dhamma: This Dhamma is for one with few wants, not for one who wants much. This Dhamma is for the contented, not for one hard to be satisfied. This Dhamma is for one who loves solitude, not for one who loves company. This Dhamma is for the energetic, not for the indolent. This Dhamma is for one of vigilant mindfulness, not for the heedless. This Dhamma is for one of concentrated mind, not for the distracted. This Dhamma is for the wise, not for the unintelligent. This Dhamma is for one who delights in Nibbāna, not for one who rejoices in worldliness (conceit, craving and wrong view). (para 30)

(e) There are eight types of speech by an Ariya: Having not seen, he says he has not seen; having not heard, he says he has not heard; having not sensed, he says he has not sensed; having not known, he says he has not known. Having seen, he says he has seen; having heard, says he has heard; having sensed, he says he has sensed and having known, he says he has known. (para 68)

(9) Navaka Nipāta Pāḷi

(a) Nine practices not indulged in by Arahats: An Arahat does not intentionally take the life of a being; does not take, with the intention of stealing, what is not given; does not engage in sexual intercourse; does not speak what is not true knowing that it is not true; does not enjoy the

pleasures of the senses; is not biased through favouritism, through hatred, through delusion or through fear. (para 7)

(b) There are nine characteristics of a layman's residence which a bhikkhu should not visit or stay in: Where a bhikkhu is not greeted or shown signs of welcome, or offered a seat; where alms are kept hidden; where little is given away although much can be afforded; where inferior alms are offered although better alms are available; where the offering is made in a disrespectful manner; where the layman does not come near the bhikkhu to listen to the dhamma, and where little interest is shown in the exposition of the dhamma. (para 17)

(c) There are nine ways in which a grudge is formed: He has done me harm, he is doing me harm, he will do me harm; he has done harm to one dear to me, he is doing harm to one dear to me, he will do harm to one dear to me; he has done good to one disliked by me; he is doing good to one disliked by me, he will do good to one disliked by me. (para 29)

(d) There are nine things which should be eliminated in order to achieve realization of Arahatta Phala: Lust, ill will, ignorance, anger, grudge, ingratitude, envy, jealousy, meanness. (para 62)

(10) Dasaka Nipāta Pāḷi

(a) There are ten benefits of being established in sīla, morality: One who is established in sīla feels pleased; feeling pleased he feels glad; feeling glad, he is delightfully satisfied; being delightfully satisfied he becomes calm; when he is calm, he feels happiness; when he feels happiness, his mind becomes concentrated; with concentrated mind, he sees things as they really are; seeing things as they really are, he becomes disenchanted and dispassionate towards them; when there is no more passion or attachment, he achieves liberation of mind and liberation by knowledge. (para 1)

(b) There are ten fetters: Personality belief (Sakkāyadiṭṭhi), sceptical doubts, mistaking mere rites and ceremony as the true Path, sense-desire, ill will, attachment to Rūpa realm, attachment to Arūpa realm, conceit, restlessness, ignorance. (para 12)

(c) Just as a young man or a woman looks into the mirror to find out if there are any blemishes on the face, so also it is necessary for a bhikkhu to engage in occasional self-examination to see whether covetousness, ill will, sloth and torpor have arisen in him or not, whether worry and

excitement, and doubts exist in him, whether he is free from anger and his mind is defiled or not by unwholesome thoughts; whether his body is at ease without restlessness; whether he is beset by laziness or not; and whether he has concentration of mind with clear comprehension. (para 51)

(d) There are ten dhammas possessed by one who has become accomplished, an Arahat: Right View, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, Right Concentration, Right Knowledge, Right Liberation. (para 112)

(11) Ekādasaka Nipāta Pāḷi

(a) There are eleven kinds of destruction any one of which is likely to befall a bhikkhu who reviles the fellow bhikkhus of the community: Lack of progress in his efforts; declining from the stage already achieved; tainted and defiled understanding of the Dhamma; being overcome by his own conceit; unhappiness in leading the holy life; liability to commit offences against the disciplinary rules; likelihood of reverting to the household life; likelihood of being afflicted with an incurable disease; likelihood of becoming mentally deranged; dying with a confused mind and likelihood of being reborn in the Nether Worlds. (para 6)

(b) There are eleven benefits derived from cultivation and development of loving-kindness, when frequently practised and firmly established: One sleeps soundly and wakes peacefully with no bad dreams; one is regarded with esteem by men; is treated with respect by non-humans; is protected by devas; is unharmed by fire, poison or weapons; his mind is easily concentrated; the features of his face are serene; he will die with an unconfused mind; if he does not attain to Arahatship, he will be reborn in the Brahma realm. (para 15)

Chapter VIII

Khuddaka Nikāya

Of the five Nikāyas, Khuddaka Nikāya contains the largest number of treatises (as listed below) and the most numerous categories of dhamma. Although the word "Khuddaka" literally means "minor" or "small", the actual content of this collection can by no means be regarded as minor, including as it does the two major divisions of the Piṭaka, namely, the Vinaya Piṭaka and the Abhidhamma Piṭaka according to one system of classification. The miscellaneous nature of this collection, containing not only the discourses by the Buddha but compilations of brief doctrinal notes mostly in verse, accounts of personal struggles and achievements by theras and therīs also in verse, the birth stories, the history of the Buddha etc., may account for its title.

The following is the list of treatises as approved by the Sixth International Buddhist Synod.

Khuddaka Nikāya

(a) Vinaya Piṭaka

(b) Abhidhamma Piṭaka

(c) Suttas not included in the first four Nikāyas

(1) Khuddaka Pāṭha
(2) Dhammapada
(3) Udāna
(4) Itivuttaka
(5) Suttanipāta
(6) Vimānavatthu
(7) Petavatthu
(8) Theragāthā
(9) Therīgāthā
(10) Jātaka
(11) Niddesa (Mahā, Cūḷa)
(12) Paṭisaṃbhidā Magga
(13) Apadāna
(14) Buddhavaṃsa
(15) Cariyā Piṭaka
(16) Netti
(17) Peṭakopadesa
(18) Milinda Pañhā

(1) Khuddakapāṭha Pāḷi

First of the treatises in this Nikāya, Khuddakapāṭha, contains "readings of mirror passages" most of which are also found in other parts of Tipiṭaka. It is a collection of nine short formulae and suttas used as a manual for novices under training, namely, (a) the three refuges (b) the Ten Precepts (c) the thirty-two parts of the body (d) simple Dhammas for novices in the form of a catechism (e) Maṅgala Sutta (f) Ratana Sutta (g) Tirokuṭṭa Sutta (h) Niḍhikaṇḍa Sutta and (i) Metta Sutta.

Taking refuge in the Three Gems, the Buddha, the Dhamma and the Saṃgha, by reciting the formula, "I take refuge in the Buddha, I take refuge in the Dhamma, I take refuge in the Saṃgha," is a conscious act of expression of complete faith in the Three Gems, not mere profession of superficial belief nor a rite of traditional piety. It implies (i) one's humility; (ii) acceptance of the Triple Gems as one's guiding principles and ideals; (iii) acceptance of discipleship and (iv) homage.

In the section on 'Kumāra pañha,' questions for young boys, the dhamma is tailored to suit the young intellect of novices:

What is the One?	—	The Nutriment which sustains the life of beings.
What are the Two?	—	Nāma and Rūpa.
What are the Three?	—	Pleasant, Unpleasant, Neutral Vedanās.
What are the Four?	—	The Four Noble Truths.
What are the Five?	—	The five groups of grasping.
What are the Six?	—	The six bases of senses.
What are the Seven?	—	The seven factors of enlightenment.
What are the Eight?	—	The Noble Path of Eight Constituents.
What are the Nine?	—	The nine abodes or types of beings.
What are the Ten?	—	The ten demeritorious courses of action.

Mahā Maṅgala Sutta, the discourse on the great blessings, is a famous sutta cherished highly in all Buddhist countries. It is a comprehensive summary of Buddhist ethics for the individual as well as for society, composed in elegant verses. The thirty-eight blessings enumerated in the sutta as unfailing guides throughout one's life start with advice on 'avoidance of bad company' and provide ideals and practices basic to all moral and spiritual progress, for the welfare and happiness of the individual, the family and the community. The final

blessing is on the development of the mind which is unruffled by vagaries of fortune, affected by sorrow, cleansed of defilements and which thus gains liberation — the mind of an Arahat.

The Ratana Sutta was delivered by the Buddha when Vesālī was plagued by famine, disease etc. He had been requested by the Licchavī Princes to come from Rājagatha to Vesālī. The sutta was delivered for the purpose of countering the plagues, by invocation of the truth of the special qualities of the Three Gems, the Buddha, the Dhamma and the Saṃgha.

The Metta Sutta was taught to a group of bhikkhus who were troubled by non-human beings while sitting in meditation at the foot of secluded forest trees. The Buddha showed them how to develop loving-kindness towards all beings, the practice which will not only protect them from harm but also will serve as a basis for insight through attainment of jhāna.

The Khuddakapāṭha which is a collection of these nine formulae and suttas appears to be arranged in such a way as to form a continuous theme demonstrating the practice of the holy life: how a person accepts the Buddha's Teaching by taking refuge in the Three Gems; then how he observes the Ten Precepts for moral purification. Next he takes up a meditation subject, the contemplation of thirty-two constituents of the body, to develop non-attachment. He is shown next the virtues and merits of giving and how one handicaps oneself by not performing acts of merit. In the meanwhile he safeguards himself by reciting the Maṅgala Sutta and provides protection to others by reciting the Ratana Sutta. Finally, he develops loving-kindness towards all beings, thereby keeping himself safe from harm, at the same time he achieves jhānic concentration which will eventually lead him to reach the goal of spiritual life, Nibbāna, by means of knowledge of Insight and the Path.

(2) The Dhammapada Pāḷi

It is a book of the Tipiṭaka which is popular and well-known not only in Buddhist countries but also elsewhere. The 'Dhammapada' is a collection of the Buddha's words or basic and essential principles of the Buddha's Teaching. It consists of 423 verses arranged according to topics in twenty-six vaggas or chapters.

Verse 183 gives the teachings of the Buddha in a nutshell: Abstain from all evil; Promote (develop) what is good and purify your mind. Each stanza is packed with the essence of Truth which illumines the path of a wayfarer. Many are the Dhammapada verses which find their way into the writings and everyday speech of the Buddhists. One can get much

sustenance and encouragement from the Dhammapada not only for spiritual development but also for everyday living.

The Dhammapada describes the path which a wayfarer should follow. It states (in verses 277, 278 and 279) that all conditioned things are transitory and impermanent; that all conditioned things are subject to suffering; and that all things (dhammas) are insubstantial, incapable of being called one's own. When one sees the real nature of things with (Vipassanā) insight, one becomes disillusioned with the charms and attractions of the Five Aggregates. Such disillusionment constitutes the path of purity (Nibbāna).

Verse 243 defines the highest form of impurity as ignorance (avijjā) and states that the suffering in the world can be brought to an end only by the destruction of craving or hankering after sensual pleasures. Greed, ill will and ignorance are described as dangerous as fire and unless they are held under restraint, a happy life is impossible both now and thereafter.

Avoiding the two extremes, namely, indulgence in a life of sensuous pleasures and the practice of self-mortification, one must follow the Middle Path, the Noble Path of Eight Constituents to attain perfect Peace, Nibbāna. Attainment to the lowest stage (Sotāpatti Magga) on this Path shown by the Buddha is to be preferred even to the possession of the whole world (V. 178). The Dhammapada emphasizes that one makes or mars oneself, and no one else can help one to rid oneself of impurity. Even the Buddhas cannot render help; they can only show the way and guide; a man must strive for himself.

The Dhammapada recommends a life of peace and non-violence and points out the eternal law that hatred does not cease by hatred, enmity is never overcome by enmity but only by kindness and love (V.5). It advises to conquer anger by loving-kindness, evil by good, miserliness by generosity, and falsehood by truth.

The Dhammapada contains gems of literary excellence, replete with appropriate similes and universal truths and is thus found appealing and edifying by readers all the world over. It serves as a digest of the essential principles and features of the Buddha Dhamma as well as of the wisdom of all the ages.

(3) Udāna Pāḷi

An *udāna* is an utterance mostly in metrical form inspired by a particularly intense emotion. This treatise is a collection of eighty joyful

utterances made by the Buddha on unique occasions of sheer bliss; each *udāna* in verse is accompanied by an account in prose of the circumstances that led to their being uttered.

For example, in the first Bodhivagga Sutta are recorded the first words spoken aloud by the newly Enlightened Buddha in three stanzas beginning with the famous opening lines: "Yadā have pātubhavanti dhammā, Ātāpino jhāyato brāhmaṇassa."

For seven days after his Enlightenment, the Buddha sat at the foot of the Bodhi tree feeling the bliss of liberation. At the end of seven days, he emerged from this (Phala Samāpatti) sustained absorption in Fruition-Mind, to deliberate upon the principle of Dependent Origination: When this is, that is (Imasmiṃ sati, idaṃ hoti); this having arisen, that arises (Imassuppādā, idaṃ uppajjati); when this is not, that is not (Imasmiṃ asati, idaṃ na hoti); this having ceased, that ceases (Imassa nirodhā, idaṃ nirujjhati).

In the first watch of the night, when the principle of the origin of the whole mass of suffering was thoroughly grasped in a detailed manner in the order of arising, the Buddha uttered the first stanza of joy:

"When the real nature of things becomes clear to the ardently meditating recluse, then all his doubts vanish, because he understands what that nature is as well as its cause."

In the second watch of the night, his mind was occupied with the principle of Dependent Origination in the order of ceasing. When the manner of cessation of suffering was thoroughly understood, the Buddha was moved again to utter the second stanza of jubilation:

"When the real nature of things becomes clear to the ardently meditating recluse, then all his doubts vanish, because he perceives the cessation of causes."

In the third watch of the night, the Buddha went over the detailed formula of the principle of Dependent Origination, Paṭicca Samuppāda, in both the orders of arising and ceasing. Then having mastered the doctrine of Dependent Origination very thoroughly, the Buddha uttered the third stanza of solemn utterance:

"When the real nature of things becomes clear to the ardently meditating recluse, then like the sun that illumines the sky, he stands repelling the dark hosts of Māra."

(4) Itivuttaka Pāḷi

The fourth treatise contains 112 suttas divided into four nipātas with verses and prose mixed, one supplementing the other. Although the collection contains the inspired sayings of the Buddha as in Udāna, each passage is preceded by the phrase 'Iti vuttaṃ Bhagavatā', 'thus was said by the Buddha,' and reads like a personal note book in which are recorded short pithy sayings of the Buddha.

The division into nipātas instead of vaggas denotes that the collection is classified in ascending numerical order of the categories of the dhamma as in the nipātas of the Aṅguttara. Thus in Lkaka Nipāta are passages dealing with single items of the dhamma: "Bhikkhus, abandon craving; I guarantee attainment to the stage of an Anāgāmī if you abandon craving." In Duka Nipāta, each passage deals with units of two items of the dhamma: There are two forms of Nibbāna dhātu, namely, Sa-upādisesa Nibbāna dhātu, with the five khandhas still remaining, and Anupādisesa Nibbāna dhātu, without any khandha remaining.

(5) Suttanipāta Pāḷi

As well-known as Dhammapada, Sutta Nipāta is also a work in verse with occasional introductions in prose. It is divided into five vaggas: (i) Uraga Vagga of 12 suttas; (ii) Cūḷa Vagga of 14 suttas; (iii) Mahā Vagga of 12 suttas; (iv) Aṭṭhaka Vagga of 16 suttas and (v) Pārāyana Vagga of 16 questions.

In the twelve suttas of the Uraga Vagga are found some important teachings of the Buddha which may be practised in the course of one's daily life:

> "True friends are rare to come by these days; a show of friendship very often hides some private ends. Man's mind is defiled by self-interest. So, becoming disillusioned, roam alone like a rhinoceros."
>
> (Khaggavisāṇa Sutta)

> "Not by birth does one become an outcast, not by birth does one become a brāhmaṇa;
> By one's action one becomes an outcast, by one's action one becomes a brāhmaṇa."
>
> (Vasala Sutta)

> "As a mother even with her life protects her only child, so let one cultivate immeasurable loving-kindness towards all living beings."
>
> (Mettā Sutta)

Pārāyana Vagga deals with sixteen questions asked by sixteen brahmin youths while the Buddha is staying at Pāsānaka Shrine in the country of Magadha. The Buddha gives his answers to each of the questions asked by the youths. Knowing the meaning of each question and of the answers given by the Buddha, if one practises the Dhamma as instructed in this sutta, one can surely reach the Other Shore, which is free from ageing and death. The Dhamma in this sutta is known as Pārāyana because it leads to the Other Shore, Nibbāna.

(6) Vimāna Vatthu Pāḷi

Vimāna means mansion. Here it refers to celestial mansions gained by beings who have done acts of merit. In this text are eighty-five verses grouped in seven vaggas; in the first four vaggas, celestial females give an account of what acts of merit they have done in previous existences as human beings and how they are reborn in deva realm where magnificent mansions await their appearance. In the last three vaggas, the celestial males tell their stories.

The Venerable Mahā Moggalāna who can visit the deva realm brings back these stories as told him by the deva concerned and recounts them to the Buddha who confirms the stories by supplying more background details to them. These discourses are given with a view to bring out the fact that the human world offers plenty of opportunities for performing meritorious acts. The other objective for such discourses is to refute the wrong views of those who believe that nothing exists after this life (the annihilationists) and those who maintain that there is no resultant effect to any action.

Of the eighty-five stories described, five stories concern those who have been reborn in deva world having developed themselves to the stage of Sotāpanna in their previous existences; two stories on those who have made obeisance to the Buddha with clasped hands; one on those who had expressed words of jubilation at the ceremony of building a monastery for the Saṃgha; two stories on those who had observed the moral precepts; two stories on those who had observed the precepts and given alms; and the rest deal with those who have been reborn in the deva world as the wholesome result of giving alms only.

The vivid accounts of the lives of the devas in various deva abodes serve to show clearly that the higher beings are not immortals, nor creators, but are also evolved, conditioned by the results of their previous meritorious

deeds; that they too are subject to the laws of *anicca*, *dukkha* and *anatta* and have to strive themselves to achieve the deathless state of Nibbāna.

(7) Peta Vatthu Pāḷi

"The stories of *petas*" are graphic accounts of the miserable states of beings who have been reborn in unhappy existences as a consequence of their evil deeds. There are fifty-one stories, divided into four vaggas, describing the life of misery of the evil doers, in direct contrast to the magnificent life of the devas.

Emphasis is again laid on the beneficial effects of giving; whereas envy, jealousy, miserliness, greed and wrong views are shown to be the causes for appearance in the unhappy state of *petas*. The chief suffering in this state is dire lack of food, clothing and dwelling for the condemned being. A certain and immediate release from such miseries can be given to the unfortunate being if his former relatives perform meritorious deeds and share the merit with him. In Tirokuṭṭapeta Vatthu, a detailed account is given on how King Bimbisāra brings relief to his former relatives who are unfortunately suffering as *petas*, by making generous offer of food, clothing and dwelling places to the Buddha and his company of bhikkhus and sharing the merit, thus accrued, to the *petas* who have been his kith and kin in previous lives.

(8) The Thera Gāthā Pāḷi
and
(9) The Therī Gāthā Pāḷi

These two treatises form a compilation of delightful verses uttered by some two hundred and sixty-four *theras* and seventy-three *therīs* through sheer exultation and joy that arise out of their religious devotion and inspiration These inspiring verses gush forth from the hearts of bhikkhus and bhikkhunīs after their attainment of Arahatship as an announcement of their achievement and also as statement of their effort which has led to their final enlightenment.

It may be learnt from these jubilant verses how a trifling incident in life, a trivial circumstance can become the starting point of spiritual effort which culminates in supreme liberation. But for some of the *theras*, the call has come early to them to forsake the homelife and take to the life of a homeless recluse. Their struggle has been hard because of the inner fight between the forces of good and evil. They have had a good fight and

they have won by dint of resolution and ardent determination. The crippling bonds of greed, hatred and ignorance have been broken asunder and they are freed. In sheer exultation, they utter forth these inspiring verses, proclaiming their freedom and victory. Some of these *theras* reach the sublime height of poetic beauty when they recount their solitary life in the quiet glades and groves of forest, the beauteous nature that forms their surroundings, and the peace and calm that have facilitated their meditation.

Although the verses in the Therī Gāthā lack the poetic excellence and impassioned expression of love of solitude that characterise the verses in the Thera Gāthā, they nevertheless reflect the great piety and unflinching resolution with which the *therīs* have struggled to reach the goal. One distinguishing feature of the struggle of the *therīs* is that many of them receive the final impetus to seek solace in holy life through emotional imbalance they have been subject to, for example, loss of the dear ones as in the case of Paṭācārī, or through intense personal suffering over the death of a beloved son as suffered by Kisā Gotamī.

Both the Thera Gāthā and the Therī Gāthā provide us with shining, inspiring models of excellence, so consoling and so uplifting, so human and true to life, leading us on to the path of the holy life, stimulating us when our spirit drops, our mind flags, and guiding us through internal conflicts and set-backs.

These *gāthās* may be enjoyed simply as beautiful poems with exquisite imagery and pleasing words or they may be contemplated on as inspiring messages with deep meaning to uplift the mind to the highest levels of spiritual attainment.

"Rain god! My abode has a roofing now for my comfortable living; it will shield me from the onset of wind and storm. Rain god! Pour down to thy heart's content; my mind is calm and unshakeable, free from fetters. I dwell striving strenuously with untiring zeal. Rain god! Pour down to thy heart's content." (Verse 325)

The bhikkhu has now his 'abode' of the five khandhas well protected by 'the roofing and walls' of sense restraints and paññā. He lives thus comfortably, well shielded from the rain and storm of lust, craving and attachments. Undisturbed by the pouring rain, and whirling wind of conceit, ignorance, hatred, he remains calm and composed, unpolluted. Although he lives thus in security and comfort of liberation and calm, he keeps alert and mindful, ever ready to cope with any emergency that may arise through lack of mindfulness.

(10) Jātaka Pāḷi

Birth-stories of the Buddha

These are stories of the previous existences of Gotama Buddha, while he was as yet but a Bodhisatta. The Jātaka is an extensive work in verses containing five hundred and forty-seven stories or previous existences as recounted by the Buddha, (usually referred to in Burma as 550 stories). The treatise is divided into *nipātas* according to the number of verses concerning each story; the one verse stories are classified as Ekaka Nipāta, the two verse stories come under Duka Nipāta etc. It is the commentary to the verses which gives the complete birth-stories.

In these birth-stories are embedded moral principles and practices which the Bodhisatta had observed for self-development and perfection to attain Buddhahood.

(11) Niddesa Pāḷi

This division of Khuddaka Nikāya consists of two parts: Mahā Niddesa, the major exposition which is the commentary on the fourth vagga (Aṭṭhaka) of the Sutta Nipāta and Cūḷa Niddesa, the minor exposition which is the commentary on the fifth vagga (Pārāyana) and on the Khaggavisāṇa Sutta in the first vagga. Attributed to the Venerable Sāriputta, these exegetical works contain much material on the Abhidhamma and constitute the earliest forms of commentaries, providing evidence of commentarial tradition many centuries before the Venerable Buddhaghosa appeared on the scene.

(12) Paṭisaṃbhidā Magga Pāḷi

This treatise, entitled the Path of Analysis, is attributed to the Venerable Sāriputta. Dealing with salient teachings of the Buddha analytically in the style of the Abhidhamma, it is divided into three main vaggas, namely, Mahā Vagga, Yuganaddha Vagga and Paññā Vagga. Each Vagga consists of ten sub-groups, named *kathās*, such as Ñāṇa Kathā, Diṭṭhi Kathā etc.

The treatment of each subject matter is very detailed and provides theoretical foundation for the practice of the Path.

(13) Apadāna Pāḷi

It is a biographical work containing the life stories (past and present) of the Buddha and his Arahat disciples. It is divided into two divisions: the Therāpadāna giving the life stories of the Buddha, of forty-one Paccekabuddhas and of five hundred and fifty-nine Arahats from the Venerable Sāriputta to the Venerable Raṭṭhapāla; and Therīpadāna with the life stories of forty *therī* Arahats from Sumedhā Therī to Pesalā Therī.

Apadāna here means a biography or a life story of a particularly accomplished person, who has made a firm resolution to strive for the goal he desires, and who has ultimately achieved his goal, namely, Buddhahood for an Enlightened One, Arahatship for his disciples. Whereas the Thera Gāthā and the Therī Gāthā depict generally the triumphant moment of achievements of the *theras* and *therīs*, the Apadāna describes the up-hill work they have to undertake to reach the summit of their ambition. The Gāthās and the Apadānas supplement one another to unfold the inspiring tales of hard struggles and final conquests.

(14) Buddhavaṃsa Pāḷi

History of the Buddhas

Buddhavaṃsa Pāḷi gives a short historical account of Gotama Buddha and of the twenty-four previous Buddhas who had prophesied his attainment of Buddhahood. It consists of twenty-nine sections in verse.

The first section gives an account of how the Venerable Sāriputta asks the Buddha when it was that he first resolved to work for attainment of the Buddhahood and what pāramīs (virtues towards perfection) he had fulfilled to achieve his goal of Perfect Enlightenment. In the second section, the Buddha describes how as Sumedha the hermit, being inspired by Dīpaṅkara Buddha, he makes the resolution for the attainment of Buddhahood and how the Buddha Dīpaṅkara gives the hermit Sumedha his blessing prophesying that Sumedha would become a Buddha by the name of Gotama after a lapse of four *asaṅkheyya* and a hundred thousand *kappas* (world cycles).

From then onwards, the Bodhisatta Sumedha keeps on practising the ten *pāramīs*, namely, alms-giving, morality renunciation, wisdom, perseverance, forbearance, truthfulness, determination, loving-kindness and equanimity. The Buddha relates how he fulfils these *pāramīs*, exist-ence after existence, and how each of the twenty-four Buddhas, who appeared after Dīpaṅkara Buddha at different intervals of world cycles, renewed the prophesy that he would become a Buddha by the name of Gotama.

In sections three to twenty-seven are accounts of the twenty-five Buddhas including Gotama Buddha, giving details about each of them with regard to birth, status, names of their parents, names of their wives and children, their life-span, their way of renunciation, duration of their efforts to attain Buddhahood, their teaching of the Dhammacakka Sutta in the Migadāyavana, the names of their Chief Disciples and their chief lay disciples. Each section is closed with an account of where the Buddhas pass away and how their relics are distributed.

In the twenty-eighth section is given the names of three Buddhas, namely, Taṇhaṅkara, Medhaṅkara and Saraṇaṅkara who lived before Dīpaṅkara Buddha at different intervals of the same world cycle. The names of other Buddhas (up to Gotama Buddha) are also enumerated together with the name of the *kappas* in which they have appeared. Finally there is the prophesy by the Buddha that Metteyya Buddha would arise after him in this world.

The last section gives an account of how the Buddha's relics are distributed and where they are preserved.

(15) Cariyā Piṭaka

This treatise contains thirty-five stories of the Buddha's previous lives retold at the request of the Venerable Sāriputta. Whereas the Jātaka is concerned with the Buddha's previous existences from the time of Sumedha, the hermit, till he becomes Gotama Buddha, Cariyā Piṭaka deals only with thirty-five of the existences of the Bodhisatta in this last world cycle. The Venerable Sāriputta's object in making the request is to bring out into bold relief the indomitable will, the supreme effort, the peerless sacrifice with which the Bodhisatta conducts himself in fulfilment of the ten *pāramīs* (virtues towards Perfection).

The Bodhisatta has, throughout innumerable ages, fulfilled the ten *pāramīs* for countless number of times. Cariyā Piṭaka records such performances in thirty-five existences, selecting seven out of the ten *pāramīs*, and recounts how each *pāramī* is accomplished in each of these existences. Ten stories in the first vagga are concerned with accumulation of virtues in alms-giving, the second vagga has ten stories on the practice of morality and the last vagga mentions fifteen stories, five of them dealing with renunciation, one with firm determination, six with truthfulness, two with loving-kindness and one with equanimity.

(16) Netti and (17) Peṭakopadesa

The two small works, Netti, made up of seven chapters, and Peṭakopadesa, made up of eight chapters, are different from the other books of the Tipiṭaka because they are exegetical and methodological in nature.

(18) Milindapañha Pāḷi

Milindapañha Pāḷi is the last of the books which constitute Khuddaka Nikāya. It records the questions asked by King Milinda and the answers given by the Venerable Nāgasena some five hundred years after the Parinibbāna of the Buddha. King Milinda was Yonaka (Graeco-Bactrian) ruler of Sāgala. He was very learned and highly skilled in the art of debating. The Venerable Nāgasena, a fully accomplished Arahat, was on a visit to Sāgala at the request of the Saṃgha.

King Milinda, who wanted to have some points on the Dhamma clarified, asked the Venerable Nāgasena abstruse questions concerning the nature of man, his survival after death, and other doctrinal aspects of the Dhamma. The Venerable Nāgasena gave him satisfactory replies on each question asked. These erudite questions and answers on the Teaching of the Buddha are compiled into the book known as the Milindapañha Pāḷi.

Chapter IX

WHAT IS ABHIDHAMMA PIṬAKA?

(a) Abhidhamma, the Higher Teaching of the Buddha.

Abhidhamma is the third great division of the Piṭaka. It is a huge collection of systematically arranged, tabulated and classified doctrines of the Buddha, representing the quintessence of his Teaching. Abhidhamma means Higher Teaching or Special Teaching; it is unique in its abstruseness, analytical approach, immensity of scope and conduciveness to one's liberation.

The Buddha dhamma has only one taste, the taste of liberation. But in Suttanta discourses, the Buddha takes into consideration the intellectual level of his audience, and their attainments in *pāramī*. He therefore teaches the dhamma in conventional terms (vohāra vacana), making references to persons and objects as I, we, he, she, man, woman, cow, tree, etc. But in Abhidhamma the Buddha makes no such concessions; he treats the dhamma entirely in terms of the ultimate reality (Paramattha sacca). He analyses every phenomenon into its ultimate constituents. All relative concepts such as man, mountain, etc. are reduced to their ultimate elements which are then precisely defined, classified and systematically arranged.

Thus in Abhidhamma everything is expressed in terms of khandhas, five aggregates of existence; āyatanas, five sensory organs and mind, and their respective sense objects; dhātu, elements; indriya, faculties; sacca, fundamental truths; and so on. Relative conceptual objects such as man, woman, etc. are resolved into ultimate components of *khandhas*, *āyatanas*, etc. and viewed as an impersonal psycho-physical phenomenon, which is conditioned by various factors and is impermanent (anicca), suffering (dukkha) and is without a permanent entity (anatta).

Having resolved all phenomena into ultimate components analytically (as in Dhammasaṅgaṇī and Vibhaṅga) it aims at synthesis by defining inter-relations (paccaya) between the various constituent factors (as in Paṭṭhāna). Thus Abhidhamma forms a gigantic edifice of knowledge relating to the ultimate realities which, in its immensity of scope, grandeur, subtlety, and profundity, properly belongs only to the intellectual domain of the Buddha.

(b) The seven books of Abhidhamma.

The Suttanta Piṭaka also contains discourses dealings with analytical discussions and conditional relationship of the five aggregates. Where the need arises subjects such as the five aggregates, āyatanas, etc. are mentioned in the sutta discourses. But they are explained only briefly by what is known as the Sutta Method of Analysis (Suttanta bhājanīya), giving bare definitions with limited descriptions. For example, khandhas, the five aggregates, are enumerated as the corporeal aggregate, the aggregate of sensation, the aggregate of perception; the aggregate of mental formations (volitional activities) and the aggregate of consciousness. They may be dealt with a little more comprehensively; for instance, the corporeal aggregate may be further defined as corporeality of the past, the present or the future; the corporeality which is internal or external, coarse or fine, inferior or superior, far or near. The Sutta Method of Analysis does not usually go further than this definition.

But the Abhidhamma approach is more thorough, more penetrating, breaking down each corporeal or mental component into the ultimate, the most infinitesimal unit. For example, Rūpakkhandha, corporeal aggregate, has been analysed into twenty-eight constituents; Vedanākkhandha, the aggregate of sensation, into five; Saññākkhandha, the aggregate of perception, into six; Sankhārakkhandha, the aggregate of mental formations, into fifty; and Viññānakkhandha, the aggregate of consciousness, into eighty-nine. Then each constituent part is minutely described with its properties and qualities and its place in the well arranged system of classification is defined.

A complete description of things requires also a statement of how each component part stands in relation to other component parts. This entails therefore a synthetical approach as well, to study the inter-relationship between constituent parts and how they are related to other internal or external factors.

Thus the Abhidhamma approach covers a wide field of study, consisting of analytical and synthetical methods of investigation, describing and defining minutely the constituent parts of aggregates, classifying them under well ordered heads and well arranged systems and finally setting out conditions in which they are related to each other. Such a large scope of intellectual endeavour needs to be encompassed in a voluminous and classified compilation. Hence the Abhidhamma Piṭaka is made up of seven massive treatises, namely, (i) Dhammasaṅgaṇī, containing detailed enumeration of all phenomena with an analysis of consciousness (citta) and its concomitant mental factors (cetasikas);

(ii) Vibhaṅga, consists of eighteen separate sections on analysis of phenomena quite distinct from that of Dhammasaṅgaṇī; (iii) Dhātukathā, a small treatise written in the form of a catechism, discussing all phenomena of existence with reference to three categories, *khandha*, *āyatana* and *dhātu*; (iv) Puggalapaññatti, a small treatise giving a description of various types of individuals according to the stage of their achievement along the Path; (v) Kathāvatthu, a compilation by the Venerable Moggaliputta, the presiding thera of the third Great Synod in which he discusses and refutes doctrines of other schools in order to uproot all points of controversy on the Buddha dhamma; (vi) Yamaka, regarded as a treatise on applied logic in which analytical procedure is arranged in pairs; (vii) Paṭṭhāna a gigantic treatise which together with Dhammasaṅgaṇī, the first book, constitutes the quintessence of the Abhidhamma Piṭaka. It is a minutely detailed study of the doctrine of conditionality, based on twenty-four paccayas, conditions or relations.

(c) Conventional Truth (Sammuti Sacca) and Ultimate Truth (Paramattha Sacca).

Two kinds of Truth are recognised in the Abhidhamma according to which only four categories of things namely, mind (consciousness), mental concomitants, Materiality and Nibbāna are classed as the Ultimate Truth; all the rest are regarded as apparent truth. When we use such expressions as 'I', 'you', 'man', 'woman', 'person', 'individual', we are speaking about things which do not exist in reality. By using such expressions about things which exist only in designation, we are not telling a lie; we are merely speaking an apparent truth, making use of conventional language, without which no communication will be possible.

But the Ultimate Truth is that there is no 'person', 'individual' or 'I' in reality. There exist only *khandhas* made up of corporeality, mind (consciousness) and mental concomitants. These are real in that they are not just designations, they actually exist in us or around us.

Chapter X

ABHIDHAMMA PIṬAKA

I. The Dhammasaṅgaṇī Pāḷi

The Dhammasaṅgaṇī, the first book of the Abhidhamma, and the Paṭṭhāna, the last book, are the most important of the seven treatises of Abhidhamma, providing as they do the quintessence of the entire Abhidhamma.

Scheme of Classification in the Dhammasaṅgaṇī

(1) The Mātikā

The Dhammasaṅgaṇī enumerates all the dhammas (phenomena) i.e., all categories of *nāma*, namely, Consciousness and mental concomitant, and *rūpa*, Corporeality. Having enumerated the phenomena, they are arranged under different heads to bring out their exact nature, function and mutual relationship both internally (in our own being) and with the outside world. The Dhammasaṅgaṇī begins with a complete list of heads called the Mātikā. The Mātikā serves as a classified table of mental constituents treated not only in the Dhammasaṅgaṇī but in the entire system of the Abhidhamma.

The Mātikā consists altogether of one hundred and twenty-two groups, of which the first twenty-two are called the Tikas or Triads, those that are divided under three heads; and the remaining one hundred are called the Dukas or Dyads, those that are divided under two heads.

Examples of Triads are:

(a) Kusala Tika:

dhammas	(i) that are moral, kusala,
	(ii) that are immoral, akusala,
	(iii) that are indeterminate, abyākata.

(b) Vedanā Tika:

dhammas that	(i) with pleasant feeling,
are associated	(ii) with painful feeling,
	(iii) with neutral feeling.

Examples of Dyads are:

(a) Hetu Duka: dhammas	(i) that are roots, *hetus*
	(ii) the are not roots, *na-hetu*.
(b) Sahetuka Duka: dhammas	(i) that are associated with the *hetus*
	(ii) that are not associated with the *hetus*.

The Mātikā concludes with a list of the categories of dhamma entitled Suttantika Mātikā made up of forty-two groups of dhamma found in the suttas.

(2) The four Divisions

Based on these Mātikās of Tikas and Dukas, the Dhammasaṅgaṇī is divided into four Divisions:

(i) Cittuppāda Kaṇḍa	Division on the arising of consciousness and mental concomitants.
(ii) Rūpa Kaṇḍa	Division concerning corporeality.
(iii) Nikkhepa Kaṇḍa	Division that avoids elaboration.
(iv) Aṭṭhakathā Kaṇḍa	Division of Supplementary Digest.

Of the four divisions, the first two, namely, Cittuppāda Kaṇḍa and Rūpa Kaṇḍa form the main and essential portion of the book. They set the model of thorough investigation into the nature, properties, function and interrelationship of each of the dhammas listed in the Mātikā, by providing a sample analysis and review of the first Tika, namely, the Kusala Tika of *Kusala*, *Akusala* and *Abyākata* Dhamma. Cittuppāda Kaṇḍa deals with a complete enumeration of all the states of mind that come under the headings of Kusala and Akusala; the Rūpa Kaṇḍa is concerned with all states of matter that come under the heading of Abyākata; mention is also made of Asaṅkhata Dhātu (Nibbāna) without discussing it.

The Nikkhepa Kaṇḍa the third division, gives, not too elaborately nor too briefly, the summary of distribution of all the Tikas and Dukas, so that their full contents and significance will become comprehensible and fully covered.

Aṭṭhakathā Kaṇḍa, the last division of the book, is of the same nature as the third division, giving a summary of the dhammas under the different heads of the Tika and the Duka groups. But it provides it in a more condensed manner, thus forming a supplementary digest of the first book of the Abhidhamma for easy memorizing.

(3) Order and classification of the types of Consciousness as discussed in Cittuppāda Kaṇḍa.

The Cittuppāda Kaṇḍa first gives a statement of the types of Consciousness arranged under the three heads of the first Tika, namely, (i) Kusala Dhamma i.e., Meritorious Consciousness and its concomitants (ii) Akusala Dhamma i.e., Demeritorious Consciousness and its concomitants (iii) Abyākata Dhamma i.e., Indeterminate Consciousness and its concomitants. The list of mental concomitants for each dhamma is fairly long and repetitive.

The statement of the types of Consciousness is followed by identification of the particular type e.g. Kusala Dhamma, in the form of question and answer, with regard to the plane or sphere (bhūmi) of Consciousness: Kāmāvacara, sensuous plane; Rūpāvacara, plane of form; Arūpāvacara, plane of no-form; Tebhūmaka, pertaining to all the three planes; or Lokuttara, supramundane, not pertaining to the three planes.

The type of Consciousness for each plane is further divided into various kinds e.g., there are eight kinds of Kusala Dhamma for the sensuous plane: first Kusala Citta, second Kusala Citta etc; twelve kinds of Akusala Citta; eight kinds of Ahetuka Kusala Vipāka Citta and eight kinds of Sahetuka Vipāka Citta under the heading of Abyākata Dhamma.

Then these various kinds are further analysed according to:

(i) Dhamma Vavatthāna Vara e.g., the particular quality, whether accompanied by joy etc. i.e., *somanassa*, *domanassa*, *sukha*, *dukkha*, or *upekkhā*.

(ii) Koṭṭhāsa Vāra, the grouping of dhammas. There are twenty-three categories of dhammas which result from synthetical grouping of dhammas into separate categories such as *khandhas*, *āyatanas*, *dhātus* etc.

(iii) Suññata Vāra, which lays stress on the fact that there is no 'self ' (atta) or *jīva* behind all these dhammas; they are only composites, causally formed and conditioned, devoid of any abiding substance.

The same method of treatment is adopted for the *akusala* and *abyākata* types of Consciousness.

(4) Rūpa Kaṇḍa

Because Dhammasaṅgaṇī treats all the dhammas (*nāmas* as well as *rūpas*) in the same uniform system of classification, Rūpa Kaṇḍa is only a continuation of the distribution of the Dhamma under the heads of the first Tika, which begins in the first division, Cittuppāda Kaṇḍa. In the Cittuppāda Kaṇḍa, the enumeration of the Dhamma under the head 'Abyākata' has been only partially done, because *abyākata* type of Dhamma includes not only all the states of mind which are neither meritorious nor demeritorious but also all states of matter and the Asaṅkhata Dhātu or Nibbāna. The portion of Dhamma under the heading of Abyākata, which has been left out from Cittuppāda Kaṇḍa, is attended to in this *kaṇḍa*.

The method of treatment here is similar, with the difference that instead of mental concomitants, the constituents of matter, namely, the four primary elements and the material qualities derived from them with their properties and their relationships are analysed and classified.

II. Vibhaṅga Pāḷi

Book of Analysis

The second book of the Abhidhamma Piṭaka, Vibhaṅga, together with the first book Dhammasaṅgaṇī and the third book Dhātukathā, forms a closely related foundation for the proper and deep understanding of the Buddha's Dhamma. Whereas Dhammasaṅgaṇī provides a bird's eye view of the whole of the Tika and Duka groups with further systematic arrangements under classified heads, Vibhaṅga and Dhātukathā give a closer view of selected portions of those groups bringing out minute details.

Thus, Koṭṭhāsa Vāra in Dhammasaṅgaṇī explains what and how many *khandha*, *āyatana*, *dhātu*, *āhāra*, *indriya*, *jhānaṅga* etc. are included in the Tika and Duka groups. But it does not furnish complete information about these dhammas. It is Vibhaṅga which provides full knowledge concerning them, stating the exact nature of each dhamma, its constituents and its relationship to other dhammas.

The Vibhaṅga is divided into eighteen Chapters each dealing with a particular aspect of the Dhamma; its full analysis and investigation into each constituent. The arrangement and classification into groups and

heads follow the same system as in the Dhammasaṅgaṇī. Vibhaṅga may therefore be regarded as complementary to Dhammasaṅgaṇī.

Vibhaṅga explains comprehensively the following categories of Dhamma.

(i)	Khandha	(x)	Bojjhaṅga
(ii)	Āyatana	(xi)	Magga
(iii)	Dhātu	(xii)	Jhāna
(iv)	Sacca	(xiii)	Appammaññā
(v)	Indriya	(xiv)	Sikkhāpada
(vi)	Paticcasamuppāda	(xv)	Paṭisaṃbhidā
(vii)	Satipaṭṭhāna	(xvi)	Ñāṇa
(viii)	Sammappadhāna	(xvii)	Khuddhaka vatthu
(ix)	Iddhipāda	(xviii)	Dhammahadaya

Each category is analysed end discussed in two or all the three of the following methods of analysis: Suttanta bhājanīya — the meaning of the terms and the classification of the dhammas determined according to the Suttanta method; Abhidhamma bhājanīya — the meaning of the terms and the classification of the dhammas determined according to the Abhidhamma method; Pañha pucchaka, discussions in the form of questions and answers.

It may be seen from the above list of the eighteen categories that they may be divided into three separate groups. The first group containing numbers (i)-(vi) deals with mental and corporeal constituents of beings and two laws of nature to which they are constantly subjected viz: the Law of Impermanence and the Law of Dependent Origination. The second group containing numbers (vii)-(xii) is concerned with the practice of the holy life which will take beings out of suffering and rounds of existence. The remaining six categories serve as a supplement to the first two groups, supplying fuller information and details where necessary.

III. Dhātukathā Pāḷi

Although this third book of Abhidhamma Piṭaka is a small treatise, it ranks with the first two books forming an important trilogy, which must be thoroughly digested for the complete understanding of the Abhidhamma. Vibhaṅga, the second book, has one complete chapter devoted to the analysis of *dhātus*, but the subject matter of *dhātu* is so important that this separate treatise is devoted to it for a thorough consideration. The method of analysis here is different from that employed in the Vibhaṅga.

Dhātukathā studies how the dhammas listed in the Tikas and Dukas of the Mātikā are related to the three categories of *khandha*, *āyatana* and *dhātu* in their complete distribution i.e., five *khandhas*, twelve *āyatanas* and eighteen *dhātus*. These are discussed in fourteen ways of analytical investigations which constitute the fourteen chapters of Dhātukathā.

IV. Puggalapaññatti Pāḷi

Abhidhamma is mainly concerned with the study of abstract truths in absolute terms. But in describing the dhammas in their various aspects, it is not possible to keep to absolute terms only. Inevitably, conventional terms of every day language have to be employed in order to keep the lines of communication open at all. Abhidhamma states that there are two main types of conventional usage; the first type is concerned with terms which express things that actually exist in reality and the second type describes things which have no existence in reality.

The first three books of the Abhidhamma investigate the absolute Truth of Dhamma in a planned system of detailed analysis employing such terms as Khandha, Āyatana, Dhātu, Sacca and Indriya. These terms are mere designations which express things that exist in reality and are therefore classed as the conventional usage of the first type. To the second type of conventional usage belong such expressions as man, woman, deva, individual etc., which have no existence in reality, but nevertheless are essential for communication of thoughts.

It becomes necessary therefore to distinguish between these two types of apparent truths. But as the terms Khandha, Āyatana, Dhātu, Sacca and Indriya have been elaborately dealt with in the first three books, they are dealt with here only briefly. The terms used in the second

type concerning individuals are given more weight and space in the treatise, hence its title Puggalapaññatti, designation of individuals. Different types of individuals are classified, in ten chapters of the book, after the manner of enumeration employed in Aṅguttara Nikāya.

V. Kathāvatthu Pāḷi

Kathāvatthu, like Puggalapaññatti, falls outside the regular system of the Abhidhamma. It does not directly deal with the abstruse nature of the Dhamma. It is mainly concerned with wrong views such as "Person exists; Self exists; Jīva exists" which were prevalent even in the Buddha's time, or wrong views such as "Arahat falls away from Arahatship" which arose after the Parinibbāna of the Buddha.

About two hundred and eighteen years after the Parinibbāna of the Buddha there were altogether Eighteen Sects, all claiming to be followers of the Buddha's Teaching. Of these only the Theravādins were truly orthodox, while the rest were all schismatic. The Emperor Asoka set about removing the impure elements from the Order with the guidance and assistance of the Elder Moggaliputtatissa who was an accomplished Arahat. Under his direction, the Order held in concord the *Uposatha* ceremony which had not been held for seven years because of dissensions and the presence of false bhikkhus in the Order.

At that assembly, the Venerable Moggaliputtatissa expounded on points of views, made up of five hundred orthodox statements and five hundred statements of other views, in order to refute the wrong views that had crept into the Saṃgha and that might in the future arise. He followed the heads of discourses, Mātikā, outlined by the Buddha himself and analysed them in detail into one thousand statements of views. This collection of statements of views was recited by one thousand selected *theras* who formed the Third Great Synod, to be incorporated into the Abhidhamma Piṭaka.

The style of compilation of this treatise is quite different from that of other treatises, written as it is in the form of dialogue between two imaginary debators, one holding the heterodox views of different sects and the other representing the orthodox views.

VI. Yamaka Pāḷi

The Dhammasaṅgaṇī, the Vibhaṅga and the Dhātukathā examine the Dhamma and their classifications as they exist in the world of reality, named *Saṅkhāraloka*. Puggalapaññatti and Kathāvatthu deal with beings and individuals which also exist in their own world of apparent reality, known as *Sattaloka*. Where the dhamma of *Saṅkhāraloka* and beings of the *Sattaloka* co-exist is termed the *Okāsaloka*. Yamaka sets out to define and analyse the interrelationship of dhammas and *puggalas* as they exist in these three worlds.

This is accomplished in the form of pairs of questions, which gives it the title of Yamaka. The logical process of conversion (anuloma) and complete inversion (paṭiloma) is applied to determine the complete import and limit of a term in its relationship with the others. An equivocal nature of a term (saṃsaya) is avoided by showing, through such arrangement of questions, how other meanings of the term do not fit for a particular consideration.

The following pairs of questions may be taken as an example:

To the question 'May all *rūpa* be called *Rūpakkhanda*?' the answer is 'Rūpa is also used in such expressions as *piya rūpa* (loveable nature), *eva rūpa* (of such nature), but there it does not mean Rūpakkhandha.'

But to the question 'May all Rūpakkhandha be called *rūpa*?' the answer is 'yes', because Rūpakkhandha is a very wide term and includes such terms as *piya rūpa*, *eva rūpa* etc.

VII. Paṭṭhāna Pāḷi

Paṭṭhāna Pāḷi, the seventh and last book of the Abhidhamma, is called the Mahā Pakāraṇa, the 'Great Book' announcing the supreme position it occupies and the height of excellence it has reached in its investigations into the ultimate nature of all the dhammas in the Universe.

The Dhammasaṅgaṇī gives an enumeration of these dhammas classifying them under the Tika and Duka groups. Vibhaṅga analyses them to show what dhammas are contained in the major categories of *khandhas*, *āyatanas*, *dhātus* etc. *Dhātukathā* studies the relationship of dhammas listed in the Mātikā with each component of these major

categories of *khandhas*, *āyatanas* and *dhātus*. Yamaka resolves ambiguity in the internal and external relationship of each dhamma. Paṭṭhāna forming the last book of the Abhidhamma brings together all such relationship in a co-ordinated form to show that the dhammas do not exist as isolated entities but they constitute a well ordered system in which the smallest unit conditions the rest of it and is also being conditioned in return. The arrangement of the system is so very intricate, complex, highly thorough and complete that it earns for this treatise the reputation of being deep, profound and unfathomable.

An outline of the Paṭṭhāna system of relations.

Paṭṭhāna, made up of the words "pa and ṭhāna", means a system of relations. The Great Treatise of Paṭṭhāna arranges all conditioned things, (twenty-two Tikas and one hundred Dukas of the Mātikā), under twenty-four kinds of relations, describes and classifies them into a complete system for understanding the mechanics of the universe of Dhamma. The whole work is divided into four great divisions, namely:

(i) Anuloma Paṭṭhāna	which studies the instances in which *paccaya* relations do exist between the dhammas.
(ii) Paccanīya Paṭṭhāna	which studies the instances in which *paccaya* relations do not exist between the dhammas.
(iii) Anuloma Paccanīya	Paṭṭhāna which studies the instances in which some of the *paccaya* relations do exist between the dhamma s but the others do not.
(iv) Paccanīya Anuloma	Paṭṭhāna which studies the instances in which some of the *paccaya* relations do not exist between the dhammas, but the others do exist.

The twenty-four *paccaya* relations are applied to these four great divisions in the following six ways:

(i) Tika Paṭṭhāna	The twenty-four *paccayas* are applied to the dhammas in their twenty-four Tika groups.
(ii) Duka Paṭṭhāna	The twenty-four *paccayas* are applied to the dhammas in their one hundred Duka groups.
(iii) Duka-Tika Paṭṭhāna	The twenty four *paccayas* are applied to the dhammas in their one hundred Dukas mixed with twenty-two Tika groups.
(iv) Tika-Duka Paṭṭhāna	The twenty-four *paccayas* are applied to the dhammas in their twenty-two Tikas mixed with one hundred Duka groups.
(v) Tika-Tika Paṭṭhāna	The twenty-four *paccayas* are applied to the dhammas in the twenty-two Tika groups mixed with one another.
(vi) Duka-Duka Paṭṭhāna	The twenty-four *paccayas* are applied to the dhammas in their one hundred Duka groups mixed with one another.

The four paṭṭhānas of the four great divisions when permuted with the six paṭṭhānas of the six ways result in twenty-four treatises which constitute the gigantic compilation of abstract Abhidhamma known as the Mahāpakāraṇa or as the commentary and sub-commentary name it "Ananta-naya Samanta Paṭṭhāna" to denote its profundity and fathomless depth.

THE END